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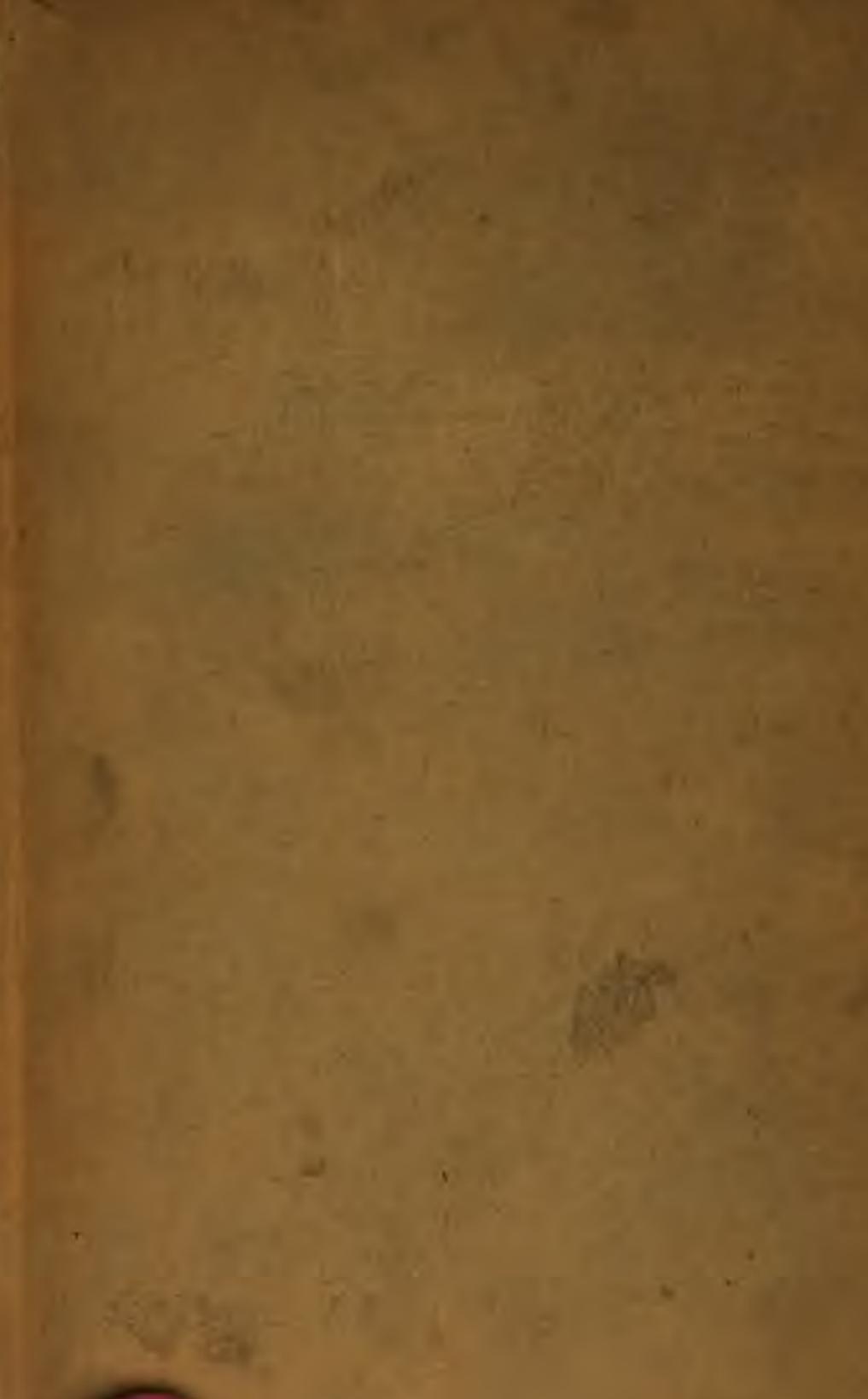
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AN
ELEMENTARY
GREEK GRAMMAR.

BY
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ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY.

REVISED EDITION.

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P R E F A C E.

I HAVE attempted to make a Greek Grammar in which the facts and principles of the language shall be stated in as concise a form as is consistent with clearness and precision. The plan has been to exclude all detail which belongs to a book of reference, and to admit whatever will aid a pupil in mastering the great principles of Greek Grammar. The statement of the forms in Part Second has been condensed proportionally more than the Syntax. This has been done from a conviction that the chief principles of Syntax are a more profitable study for a pupil in the earlier years of his classical course than the details of vowel-changes and exceptional forms which are often thought to be more seasonable. The study of Greek Syntax, when it is viewed as an aid to reading and not as an ultimate end, gives the pupil an insight into the processes of thought of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression, by making him familiar with many forms of statement more precise than those to which he has been accustomed. The Greek Syntax, as it was developed and refined by the Athenians, is an important chapter in the history of thought, and even those whose classical studies are confined to the rudiments cannot afford to omit this entirely. Nothing, in my opinion, does greater injustice to the pupil, and nothing does more to bring classical scholarship into discredit, than a system of teaching which employs only the memory and discourages all exercise of thought.

Teachers must decide how far the experiment of separating the principles of Grammar from the equally necessary Grammar of reference is a successful one. It certainly will not be successful, unless it is understood that all who continue their classical studies beyond

the school, and especially all classical teachers, must use larger works than the present for reference. I need not mention the many grammatical works, both in English and in German, which are accessible to scholars. The modern science of Comparative Philology has given new value and dignity to the departments of Etymology and Inflection, which now stand for the first time on a sure historic basis; but their details are proper study for advanced students, not for beginners.

In preparing this work, I have availed myself freely of the labors of my predecessors. Most of the work of collecting facts has been done so often and so well, that originality is now impossible except in combining and condensing. I am especially indebted to the grammars of Hadley and Sophocles, and to the German works of Krüger and Madvig. The best examples to illustrate the Syntax have generally been used by others, and I have not hesitated to use them again. In this, as in other matters of detail, it is impossible to give credit in an elementary work. The division of verbs into nine classes (in § 108) is that of G. Curtius, as improved by Hadley and published in his Greek Grammar in 1860. Here, and in many other cases, I am greatly indebted to the kindness of Professor Hadley for permission to use his valuable material. The sections on the Syntax of the Verb are generally condensed from my larger work, "Syntax of the Moods and Tenses of the Greek Verb," to which I must refer more advanced students, and especially teachers, for a fuller exposition of many matters which are here merely hinted at. I have not hesitated to introduce here (for the first time in an elementary book) a brief statement of the new classification of conditional sentences, with its application to relative sentences, which is contained in my larger work. I cannot help hoping that the new statement of this and similar subjects may do something to remove the traditional obscurity which surrounds this department of Syntax. More space is given to examples here than elsewhere, from the nature of the subject.

The Catalogue of Irregular Verbs professes to give only the strictly *classic* forms. In deciding on the admission of each form, I have relied chiefly on Veitch's "Greek Verbs Irregular and Defective," which gives the authorities for the use of each tense. This work of 616 pages, published in the Oxford "Clarendon Press Series," is a lexicon in itself, and of the greatest value to the classical scholar.

Teachers who use this Grammar are advised to make their pupils first familiar with the largest type, including the paradigms; then to unite the first and second types; and finally, the first, second, and third. A very few notes in still smaller type (see pp. 2, 26, 81, 85) are intended rather as suggestions to the teacher than as lessons for the pupil. I am strongly of the opinion that a pupil should begin to translate easy sentences as soon as he has finished the paradigm of the verb in Ω, the few principles of syntax which he will need being explained by the teacher. While I have no faith in classical learning which is not based on a systematic study of grammar, I think that translation, both from Greek into English and from English into Greek, can hardly begin too soon. I fear that the opposite course may often do more to stifle enthusiasm than to encourage systematic study.

In introducing matters which are connected with Comparative Philology, especially in the prominence given to roots and stems in Part Second, I have been guided by the opinion of many scholars who are authorities in these matters. I am happy to be confirmed in my own opinion that it is inexpedient to designate Greek nouns and verbs by their stems (as is done in Sanskrit) rather than in the usual way. Comparative Philology is a progressive science, and its views are apt to change; for example, I cannot think it advisable to teach boys to call the noun usually called *ἄπις* by the strange name *ἄπιδ-*, as long as the leading scholars of Europe are not even agreed whether the stem is really *ἄπιδ-* or *ἄπι-*.

I have not thought that the subject of Pronunciation, in its only practical form, belongs properly to Grammar. The important question of the ancient sounds of the letters requires too much learned discussion for beginners, and the subject is too extensive to be treated in a work like this. I refer all who are interested in it to the works of Professor Sophocles, especially his "History of the Greek Alphabet." His learning enables him to speak with the highest authority on the subject. A very different question, it seems to me, is the practical one, How are boys to be taught to pronounce Greek in our schools? Even if we had a complete ancient account of Greek pronunciation,—which we are very far from having,—it would be a much harder task to teach boys of the present day to follow it than it would be to teach them to pronounce German or French by rules without the

help of the voice. The two most important considerations in regard to *practical* Greek pronunciation are simplicity and uniformity. It is more than a quarter of a century since any system could claim notice in this country on the ground of uniformity. Even that monstrosity, the so-called "English system," which saddled the Greek at once with English vowel-sounds and Latin accents, is now unintelligible to the majority of our scholars; and it is not likely that a system which requires the use of a foreign system of accentuation will ever be generally adopted. The American Philological Association, in meetings at which scholars from every part of the country were present, has twice recommended almost (or quite) unanimously that American scholars should unite on a system of pronouncing Greek with the written accents and the "continental" sound of the vowels. This recommendation seems more likely to result in some approach to uniformity than any other that has been made. The term "continental" seems to be used here to denote the sounds of *a*, *e*, and *i* which prevail on the Continent of Europe, as opposed to the English sounds of these letters. To those who wish for a more special recommendation, I would suggest the following system, which I follow chiefly from its simplicity and because it is adopted by many leading scholars in different parts of this country:—

a as *a* in *father*, *η* as *e* in *fête*, *ε* as *e* in *men*, *ι* as *i* in *machine*, *ω* as *o* in *note*, *υ* as French *u*; short vowels merely *shorter* than the long vowels;—*αι* as *ai* in *aisle*, *ει* as *ei* in *height*, *αι* as *oi* in *oil*, *υι* as *ui* in *quit* or *wi* in *with*, *αυ* as *ou* in *house*, *ευ* as *eu* in *feud*, *ωυ* as *oo* in *moon*; *γ*, *η*, *φ*, like *a*, *η*, *ω*;—the consonants as in English, except that *γ* before *κ*, *γ*, or *χ* has the sound of *n*, but elsewhere is hard; that *θ* is always like *th* in *thin*; and that *χ* is always hard, like German *ch*.

In conclusion I must express my obligations to the proprietors of the University Press, who have placed five fonts of Porson type at my disposal in printing this work.

W. W. GOODWIN.

HARVARD COLLEGE, October 8, 1870.

PREFACE

TO THE REVISED EDITION.

SINCE the publication of the first edition, many misprints and other accidental errors have been corrected, indexes have been added, and many slight additions to the text and changes in expression have been made. The only change which affects references to the first edition has been made by adding § 138, Note 8, which includes what was contained in § 136, Note 2.

I am much indebted to the kindness of many friends who have informed me of misprints or other errors in the earlier editions. Much of the accuracy which the work has now attained is due to their efficient help, which I trust will be continued in future years. I must express my special obligations to Professor M. W. Humphreys, of Lexington, Virginia, by whose suggestions I have been greatly aided in revising the work.

Many scholars who most warmly welcome a "small Greek Grammar" seem to forget that smallness can be attained only by condensation and omission. One principle which I have followed in omissions needs, perhaps, to be explained. I have generally omitted all matter that belongs to lexicography rather than to grammar; for example, the meanings of the prepositions, of merely connective conjunctions, and of other particles which are not closely related to the construction, are given in Liddell and Scott's Lexicon in such detail, that it is useless to repeat the statements in a grammar like this; and it is assumed that every teacher will direct his pupils to the proper sources of information. On the other hand, the uses of relative and temporal particles, of the negatives, and of words like *εἰ*, *ἄν*, *ὅτι*, *ὅτε*, *ὅτως*, *ἴα*, &c., are explained in the Syntax with the constructions to which they belong.

In revising the work in 1878, I am greatly indebted to the courtesy of Mr. S. R. Winchell, of Ann Arbor, for corrections and excellent suggestions. The most important change made in this edition is in

PREFACE.

the statement of the Classification of Conditional Sentences (§ 220), which has been made to conform to that which will be found in the fifth edition (now about to be published) of my Greek Moods and Tenses.

W. W. G.

HARVARD COLLEGE, September, 1873.

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INTRODUCTION.

THE GREEK LANGUAGE AND DIALECTS.

THE Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenes*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolis (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria with the neighboring islands, Southern Italy, and a large part of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, and some other places.

In the early times of which the Homeric poems are a record, there was no such division of the whole Greek race into Aeolians, Dorians, and Ionians as that which was recognized in historic times; nor was there any common name of the whole race, like the later name of *Hellenes*. The Homeric *Hellenes* are a small tribe in Southeastern Thessaly.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature. The New Ionic was the language of Ionia in the fifth century B. C., as it appears in Herodotus and Hippocrates. The Attic was the language of Athens during her period of literary eminence.*

* The name *Ionic* includes both the Old and the New Ionic, but not the Attic. When the Old and the New Ionic are to be distinguished in the present work, Ep. (for Epic) or Hom. (for Homeric) is used for the former, and Hdt. (Herodotus) for the latter.

The Attic dialect is the most cultivated form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken ; but, in this very extension, the Attic dialect itself was not a little modified. This universal Greek language, beginning with the Alexandrian period (283 B. C.), is called the *Common Dialect*. The name *Hellenistic* is given to that form of the Common Dialect which was used by the Jews of Alexandria who made the Septuagint version of the Old Testament (283 – 135 B. C.), and to the writers of the New Testament ; all of whom were *Hellenists* (i. e. Jews who spoke Greek). The language which has been spoken by the Greeks during the last seven centuries is called *Modern Greek*, or *Romaic*.

The Greek is descended from the same original language with the Indian (i. e. Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages. It is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish. This relation accounts for the striking analogies between Latin and Greek, which appear in both roots and terminations ; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me*, *is*, *know*, &c.

PART I.

LETTERS, SYLLABLES, AND ACCENTS.

THE ALPHABET.

§ 1. THE Greek Alphabet has twenty-four letters:—

Form.	Equivalent.	Name.
<i>A</i> α	a	Αλφα <i>Alpha</i>
<i>B</i> β	b	Βῆτα <i>Beta</i>
<i>Γ</i> γ	g	Γάμμα <i>Gamma</i>
<i>Δ</i> δ	d	Δέλτα <i>Delta</i>
<i>E</i> ε	e (short)	Ἐψιλόν <i>Epsilon</i>
<i>Z</i> ζ	z	Ζήτα <i>Zeta</i>
<i>H</i> η	e (long)	Ἠτα <i>Eta</i>
<i>Θ</i> θ ι	th	Θῆτα <i>Theta</i>
<i>I</i> ι	i	Ἰώτα <i>Iota</i>
<i>K</i> κ	k or hard c	Κάππα <i>Kappa</i>
<i>Λ</i> λ	l	Λάμβδα <i>Lambda</i>
<i>M</i> μ	m	Μῦ <i>Mu</i>
<i>N</i> ν	n	Νῦ <i>Nu</i>
<i>Ξ</i> ξ	x	Ξῖ <i>Xi</i>
<i>O</i> ο	o (short)	Ὀ μῖκρόν <i>Omicron</i>
<i>P</i> π	p	Πῖ <i>Pi</i>
<i>R</i> ρ	r	Ῥῶ <i>Rho</i>
<i>Σ</i> σ σ	s	Σίγμα <i>Sigma</i>
<i>T</i> τ	t	Ταῦ <i>Tau</i>
<i>Τ</i> υ	u	Τψιλόν <i>Upsilon</i>
<i>Φ</i> φ	ph	Φῖ <i>Phi</i>
<i>Χ</i> χ	ch	Χῖ <i>Chi</i>
<i>Ψ</i> ψ	ps	Ψῖ <i>Psi</i>
<i>Ω</i> ω	o (long)	Ω μέγα <i>Omega</i>

✗ **NOTE 1.** At the end of a word the form *s* is used, elsewhere the form *σ*; thus, *σύστασις*. F·σ·s

✗ **NOTE 2.** Two obsolete letters — *Vau* or *Digamma* (F or s), equivalent to F or W, and *Koppa* (Ϙ), equivalent to Q — and also the character *San* (ϙ), a form of *Sigma*, are used as numerals (§ 76). The first of these was not entirely out of use when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence.

VOWELS AND DIPHTHONGS.

✗ **§ 2.** The vowels are *a*, *ε*, *η*, *ι*, *ο*, *ω*, and *υ*. Of these, *ε* and *ο* are always short; *η* and *ω* are always long; *a*, *ι*, and *υ* are sometimes short and sometimes long, whence they are called *doubtful* vowels.

NOTE. *A*, *ε*, *η*, *ο*, and *ω* are called *open* vowels; *ι* and *υ* are called *close* vowels.

✗ **§ 3.** There are seven diphthongs which begin with a short vowel, *ᾳ*, *ει*, *οι*, *ϊ*, *ᾳυ*, *ευ*, *ου*; and six which begin with a long vowel, *ᾳ*, *ῃ*, *ῳ*, *ᾳυ*, *ῃυ*, *ῳυ* (Ionic).

In *ᾳ*, *ῃ*, *ῳ*, the *ι* is written below the first vowel, and is called *iota subscript*. But in capitals it is written in the line; as in THΙ ΚΩΜΩΙΔΙΑΙ, τῆ κωμῳδία, and in Οὐχετο, φχετο. This *ι* was written as a regular letter as long as it was pronounced, that is, until the first century B.C.

BREATHINGS.

✗ **§ 4. 1.** Every vowel or diphthong at the beginning of a word has either the *rough breathing* (') or the *smooth breathing* ('). The rough breathing shows that the vowel is preceded by the sound of *h*; the smooth breathing, that the vowel has its simple sound. Thus *ὁρῶν*, *seeing*, is pronounced *hōrōn*; but *ορῶν*, *of mountains*, is pronounced *ōrōn*.

NOTE. A diphthong takes the breathing (like the accent) upon its *second* vowel. But *ᾳ*, *ῃ*, and *ῳ* take it upon the first vowel, even when the *ι* is written in the line. Thus *οἴχεται*, *εὐφραίνω*, *Αἴμων*; but *φχετο* or *Οὐχετο*, *ἡδε* or *Ἄιδε*, *ἥδει* or *Ἡιδει*.

2. The consonant ρ is generally written ρ at the beginning of a word. In the middle of a word $\rho\rho$ is often written $\rho\rho$. Thus $\rho\eta\tau\omega\rho$ (rhetor), *orator*; $\ddot{\alpha}\rho\dot{\rho}\eta\tau\sigma$, *unspeakable*; $\Pi\dot{\nu}\rho\rho\sigma$, *Pyrrhus* ($\rho\rho = rrh$).

CONSONANTS.

✗ § 5. 1. The consonants are divided into

labials, π , β , ϕ , μ ,

palatals, κ , γ , χ ,

linguals, τ , δ , θ , ζ , σ , λ , ν , ρ .

✗ 2. The *double* consonants are ξ , ψ , ζ . Ξ is composed of κ and σ ; ψ , of π and σ . \Zeta is not composed of two consonants, but it has the effect of two in lengthening a preceding vowel (§ 19, 2).

§ 6. By another classification, the consonants are divided into *semivowels* and *mutes*.

1. The semivowels are λ , μ , ν , ρ , and σ ; of which the first four are called *liquids*, and σ is called a *sibilant*. \mathbf{M} and \mathbf{v} are also called *nasals*; to which must be added γ before κ , γ , χ , or ξ , where it has the sound of ν , as in $\ddot{\alpha}\gamma\kappa\rho\mu\alpha$ (*ancora*), *anchor*.

✗ 2. The mutes are of three *orders* :—

smooth mutes, π , κ , τ ,

middle mutes, β , γ , δ ,

rough mutes, ϕ , χ , θ .

These again correspond in the following *classes* :—

labial mutes, π , β , ϕ ,

palatal mutes, κ , γ , χ ,

lingual mutes, τ , δ , θ .

NOTE. Mutes of the same *order* are called *co-ordinate*; those of the same *class* are called *cognate*. The smooth and rough mutes, with σ , ξ , and ψ , are called *surd* (hushed sounds); the other consonants and the vowels are called *sonant*.

✗ § 7. The only consonants which can stand at the end of a Greek word are ν , ρ , and σ .

Ξ and ψ ($\kappa\sigma$ and $\pi\sigma$) are no exceptions; and $\epsilon\kappa$ and $o\dot{\nu}\chi$ ($o\dot{\nu}\chi$) are varied forms of $\epsilon\xi$ and $o\dot{\nu}\sigma$.

COLLISION OF VOWELS. HIATUS.

§ 8. A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians. In the middle of a word this was avoided by *contraction* (§ 9). Between two words — where it is called *hiatus* and was especially offensive — it was avoided by *crasis* (§ 11), by *elision* (§ 12), or by adding a *movable consonant* (§ 13) to the former word.

CONTRACTION OF VOWELS.

§ 9. Two successive vowels, or a vowel and a diphthong, are often united by *contraction* in a single long vowel or a diphthong; as *φιλέω*, *φιλῶ*; *φίλεε*, *φίλει*; *τίμαε*, *τίμα*.

Contraction takes place especially in Attic Greek, but seldom unless the first vowel is *open* (§ 2, Note). It follows these general rules: —

1. Two vowels which can form a diphthong simply unite in one syllable; as *τείχει*, *τείχει*; *γέρατι*, *γέρατι*; *ράιστος*, *ράιστος*.

2. If one of the vowels is *o* or *ω*, they are contracted into *o*. But *eo*, *oo*, and *oe* give *ou*. Thus *δηλόητε*, *δηλῶτε*; *φιλέωσι*, *φιλῶσι*; *τιμάομεν*, *τιμώμεν*; *τιμάωμεν*, *τιμῶμεν*; *δηλώ*, *δηλῶ*; — but *γένεος*, *γένους*; *πλόσι*, *πλοῦσι*; *νόε*, *νοῦ*.

NOTE. In contracts of the first and second declensions, *o* is dropped before *a*, and before any *long vowel* or a diphthong. (See § 43 and § 65.)

3. If the two vowels are *a* and *e* (or *η*), the first vowel sound prevails, and we have *ā* or *η*. *Aa* gives *ā*, and *εη* or *ηε* gives *η*; but *ee* gives *ei*. Thus, *ἐτίμαε*, *ἐτίμα*; *τιμάητε*, *τιμᾶτε*; *τείχεα*, *τείχη*; *μνά*, *μνᾶ*; *φιλέητε*, *φιλῆτε*; *τιμήντος*, *τιμῆντος*; *ἐφίλεε*, *ἐφίλει*.

NOTE. In the first and second declensions, *ea* becomes *ā* in the dual and plural and after a vowel or *ρ*; also in the third declension after a vowel. In the dual of the third declension *ee* becomes *η*. (§ 43, § 65, § 52, 2, N. 2, § 53, 3, N. 3. See also § 51, 2.)

4. If a simple vowel is followed by a diphthong, it is contracted with the *first vowel* of the diphthong, and the second vowel is dropped unless it can be retained as *iota subscript* (§ 3). But *a*, *e*, and *o* are dropped before *ai*; and *e* and *o* before *ou*.

Thus, *τιμάει*, *τιμᾶ*; *τιμάγ*, *τιμᾶ*; *τιμάοι*, *τιμᾶ*; *τιμάον*, *τιμᾶ*; *φιλέει*, *φιλᾶ*; *φιλέη*, *φιλᾶ*; *λύηαι*, *λύη*; *μεμνήσοι*, *μεμνᾶ*; *πλακόεις*, *πλακᾶ*; *δηλόσον*, *δηλᾶ*; — but *μνάαι*, *μνᾶ*; *φιλέοι*, *φιλᾶ*; *δηλόσοι*, *δηλᾶ*.

NOTE. In verbs in *ώ*, except in the infinitive, *οει* and *οη* give *οι*; as *δηλόεις*, *δηλοῖς*; *δηλόη*, *δηλοῖ*; — but *δηλόειν*, *δηλοῖν* (regularly). Infinitives in *-άειν* drop *ει* in contraction; as *τιμάειν*, *τιμᾶ*.

In the second person singular of the passive and middle, *εαι* gives *ει* as well as *η*; as *λύεαι*, *λύη*, or *λύει*. (See § 114, 2.)

5. The close vowels (*ε* and *υ*) are contracted with a following vowel in some forms of nouns in *ις* and *υς* of the third declension. (See § 52.)

§ 10. Two successive vowels, not forming a diphthong, are sometimes united in pronunciation. This is called *synizēsis*. Thus, *θεοί* may make one syllable in poetry; *στήθεα* or *χρυσέω* may make two.

CRASIS AND ELISION.

§ 11. 1. A vowel or diphthong at the end of a word is often contracted with one at the beginning of the following word. This is called *crasis* (*κράσις*, *mixture*). The first of the two words is generally an article, a relative pronoun, or *καί*.

Crasis generally follows the laws of contraction (§ 9), but with these modifications: —

(a.) A diphthong at the end of the first word drops its last vowel before crasis takes place.

(b.) The article drops its final vowel or diphthong in crasis before *α*. The particle *τοί* drops *οι* before *α*; and *καί* drops *αι* before *αν*, *εν*, *ον*, and the words *ει*, *εις*, *οι*, *αι*.

2. The following are examples of crasis: —

Τὸ ὄνομα, *τοῦνομα*; τὰ ἀγαθά, *τάγαθά*; τὸ ἐναντίον, *τούναντίον*; ὁ ἔκ, *ούκ*; ὁ ἐπί, *ούπι*; ἀ ἄν, *ἄν*; καὶ ἄν, *κάν*; καὶ είτα, *κάτα*; — ὁ ἀνήρ, *ἀνήρ*; οἱ ἀδελφοί, *ἀδελφοί*; τῷ ἀνδρί, *τάνδρι*; τὸ αὐτό, *ταύτο*; τοῦ αὐτοῦ, *ταύτου*; — τοι ἄν, *τάν* (μέντοι ἄν, *μεντάν*); τοι ἄρα, *τάρα*; — καὶ αὐτός, *καντός*; καὶ αὐτη, *χαυτη* (§ 17, 1); καὶ εἰ, *κεί*; καὶ οἱ, *χοί*; καὶ αἱ, *χαί*. Σο ἐγώ οίδα, *ἐγφδα*; ὁ ἀνθρωπε, *ἀνθρωπε*; τῇ ἐπαρῆ, *τήπαρῆ*; προέχων, *προῦχων*. Σο ποῦ ἐστιν, *πούνστιν*.

NOTE 1. The rough breathing of the article or relative is retained on the contracted syllable, taking the place of the usual *coronis* (').

NOTE 2. In *crasis*, *ἔτερος* takes the form *ἄτερος*, — whence *θατέρου*, *θατέρῳ*, &c.

NOTE 3. *Crasis* may be left to pronunciation (§ 10). Thus, *μὴ οὐ* makes one syllable in poetry; so *μὴ εἰδέναι*, *ἐπεὶ οὐ*.

§ 12. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (‘) marks the omission. E. g.

Δι’ ἔμοῦ for διὰ ἔμοῦ; ἀντ’ ἔκείης for ἀντὶ ἔκείης; λέγοιμ’ ἄν for λέγοιμι ἄν; ἀλλ’ εὐθύς for ἀλλὰ εὐθύς; ἐπ’ ἀνθρώπῳ for ἐπὶ ἀνθρώπῳ. So ἐφ’ ἔτέρῳ; *νύχθ’ ὅλην* for *νύκτα ὅλην* (§ 17, 1; 16, 1).

NOTE 1. The poets sometimes elide *αι* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι*. So *αι* in *σίμοι*, and rarely in *μοι*.

NOTE 2. The prepositions *περί* and *πρό*, the conjunction *ὅτι*, and datives in *ι* of the third declension, are not elided in Attic Greek. The form *ὅτ'* stands for *ὅτε*, *when*.

NOTE 3. The poets sometimes cut off a short vowel even before a consonant. Thus in Homer we find *ἄρ*, *ἄν*, *κάτ*, and *πάρ*, for *ἄρα*, *διά*, *κατά*, and *παρά*. *Κάτ* assimilates its *τ* to a following consonant, and drops it before two consonants; as *κάθβαλε* and *κάκτανε* for *κατέβαλε* and *κατέκτανε*; — but *κατθανεῖν* for *καταθανεῖν* (§ 15, 1).

MOVABLE CONSONANTS.

§ 13. 1. Most words ending in *σι*, and all verbs of the third person ending in *ε*, add *ν* when the next word begins with a vowel. This is called *ν movable*. E. g.

Πᾶσι δίδωσι ταῦτα; but πᾶσιν ἔδωκεν ἔκεΐνα. So δίδωσι μοι; but δίδωσιν ἔμοι.

NOTE 1. *Ἐστί* takes *ν movable*, like third persons in *σι*. The Epic *κέ* (for *ἄν*) adds *ν* before a vowel. The enclitic *νύν* has an Epic form *νύ*. Many adverbs in *-θεν* (as *πρόσθεν*) have poetic forms in *-θε*.

NOTE 2. *N movable* is generally added at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry, to make position (§ 19, 2).

2. *Οῦτως*, *ἔξ* (*ἐκς*), and some other words, drop *σ* before a consonant; as *οῦτω δοκεῖ*, *ἔκ πόλεως*; — but *οῦτως ἔχει*, *ἔξ ἀστεος*.

Οὐ, *not*, becomes *οὐκ* before a smooth vowel, and *οὐχ* before a rough vowel. *Μή* inserts *κ* in *μηκ-έτι* (like *οὐκ-έτι*).

METATHESIS AND SYNCOPES.

X § 14. 1. *Metathesis* is the transposition of two letters in a word; as in *κράτος* and *κάρτος*, *strength*; *θάρσος* and *θράσος*, *courage*.

X 2. *Syncope* is the omission of a vowel from the middle of a word; as in *πατέρος*, *πατρός*. (See § 57.)

EUPHONY OF CONSONANTS.

§ 15. 1. A rough consonant (§ 6, 2) is never doubled; but *πφ*, *κχ*, and *τθ* are always written for *φφ*, *χχ*, and *θθ*. Thus *Σαπφώ*, *Βάχχος*, *καθθανεῖν*, not *Σαφφώ*, *Βάχχος*, *καθθανεῖν* (§ 12, N. 3). So in Latin, *Sappho*, *Bacchus*.

2. Initial *ρ* is doubled when a vowel precedes it in forming a compound word. After a diphthong it is unchanged. Thus, *ἀναρρίπτω* (of *ἀνά* and *ρίπτω*), but *εῦροος* (of *εῦ* and *ρόος*). So after the syllabic augment; as *ἱρριπτον* (imperfect of *ρίπτω*).

§ 16. The following rules apply chiefly to euphonic changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs:—

1. Before a lingual mute (*τ*, *δ*, *θ*), a labial or palatal mute must be of the same *order* (§ 6, Note), and another lingual mute must be changed to *σ*. E. g. / τ- / κ- / θ- /

Τέτριπται (for *τετριβ-ται*), δέδεκται (for *δεδεχ-ται*), πλεχθῆται (for *πλεκ-θηται*), ἐλείφθην (for *ἐλειπ-θην*), γράβθην (for *γραφ-θην*). Πέπεισται (πεπειθ-ται), ἐπείσθην (ἐπειθ-θην), γῆσται (γῆδ-ται), ἵστε (ἱδ-τε).

NOTE. No combinations of different mutes, except those here included and those mentioned in § 15, 1, are allowed in Greek. When any such arise, the first mute is dropped; as in *πέπεικα* (for *πεπειθ-κα*).

2. No mute can stand before *σ* except *π* and *κ* (in *ψ* and *ξ*). Here *β* and *φ* become *π*; *γ* and *χ* become *κ*; the other mutes are dropped. E. g.

Τρίψω (for *τριβ-σω*), γράψω (for *γραφ-σω*), λέξω (for *λεγ-σω*), πείσω (for *πειθ-σω*), ἄσω (for *ἀδ-σω*), σώμαστι (for *σωματ-σι*), ἐλπίστι (for *ἐλπιδ-σι*). So φλέψ (for *φλεβ-σ*), ἐλπίς (for *ἐλπιδ-σ*), νύξ (for *νυκτ-σ*). See examples under § 46, 2.

3. Before *μ*, a labial mute (*π*, *β*, *φ*) becomes *μ*; a palatal

mute (κ , χ) becomes γ ; and a lingual mute (τ , δ , θ) becomes σ .
E. g.

Λέλειψμαι (for λελειπ-μαι), τέτριμμαι (for τετριθ-μαι), γέύραμμαι (for γεγραφ-μαι), πέπλευμαι (for πεπλεκ-μαι), τέτευγμαι (for τετευχ-μαι), ὥσμαι (for ὥθ-μαι), πέπεισμαι (for πεπειθ-μαι).

4. In passive and middle endings, σ is dropped between two consonants. E. g.

Λέλειψθε (for λελειπ-σθε, § 16, 1), γέύραφθε (for γεγραφ-σθε), γεργάφθαι (for γεγραφ-σθαι), πεφάνθαι (for πεφαν-σθαι).

NOTE. In the verbal endings $\sigma\alpha$ and $\sigma\sigma$, σ is often dropped after a vowel; as in λύεσαι, λύεαι, λύῃ, or λύει (§ 9, 4, Note). Stems in $\epsilon\sigma$ of the third declension also drop σ before a vowel or another σ . (See § 52, 1, Note.)

5. Before a labial mute (π , β , ϕ), ν becomes μ ; before a palatal mute (κ , γ , χ), it becomes γ (§ 6, 1).

Before another liquid, ν is changed to that liquid; before σ , it is generally dropped and the preceding vowel is lengthened (ϵ to $\epsilon\iota$, σ to $\sigma\iota$). E. g.

Ἐμπίπτω (for ἐν-πιπτω), συμβαίνω (for συν-βαινω), ἐμφανής (for ἐν-φανης). Συγχέω (for συν-χεω), συγγενής (for συν-γενης). Ἐλλείπω (for ἐν-λειπω), ἐμμένω (for ἐν-μενω), συρρέω (for συν-ρεω). Μέλας (for μελαν-ς), εἰς (for ἐν-ς) λύονται (for λυο-νται, § 112, Note).

NOTE 1. The combinations $\nu\tau$, $\nu\delta$, $\nu\theta$, are often dropped together before σ (§ 16, 2 and 5), and the preceding vowel is lengthened, as above (§ 16, 5); as $\pi\hat{\alpha}\sigma\iota$ (for παντ-σι), λέοντ $\sigma\iota$ (for λεοντ-σι), τιθείσι (dat. plur. for τιθεντ-σι), τιθείσ (for τιθεντ-ς), δούς (for δοντ-ς), σπείσω (for σπεινθ-σω).

NOTE 2. Before $\sigma\iota$ of the dative plural, ν alone is dropped without lengthening the vowel; as δαίμοσι (for δαιμον-σι). Compare $\pi\hat{\alpha}\sigma\iota$ (for παντ-σι), Note 1.

So $\nu\tau$ in adjectives in $\epsilon\iota\sigma$, but never in participles; as χαρίεσι (for χαριεντ-σι); but τιθείσ, as given above.

NOTE 3. The preposition $\epsilon\nu$ is not changed before σ , ρ , or ζ . Σύν becomes συν- before σ and a vowel, but συ- before σ and a consonant or before ζ . Thus, ἐνράπτω, σύσσιτος, σύγνος.

For ν retained before σ or changed to σ before μ , in the perfect passive and middle of verbs in $\nu\omega$, see § 113, N. 2.

§ 17. 1. A smooth mute standing before a rough vowel

(either by elision or in forming a compound word) is itself made rough. E. g.

Ἄφιημι (for ἀπ-ίημι), καθαυρέω (for κατ-αίρεω), ἀφ' ἀν (for ἀπὸ ἀν). οὐχθ' ὀλην (for οὐκτα ὀλην, § 12, § 16, 1).

So in crasis, where the rough breathing may even affect a consonant not immediately preceding it. (See § 11, 2.)

NOTE. The Ionic dialect does not observe this principle; but uses, for example, ἀπ' οδ, ἀπίημι.

2. In reduplications (§ 101), an initial rough mute is always made smooth. E. g.

Πέφυκα (for φεφυκα), perfect of φύω; κέχηνα (for χεχηνα) perf. of χάσκω; τέθηλα (for θεθηλα), perf. of θάλλω.

NOTE. A similar change takes place in some other words; as in τρέφω (for θρεφω), τρέχω (for θρεχω), τριχός (for θριχ-ος) from θριξ; ἐτάφην (for ἐθαφ-ην) from θάπτω; ταχύς (for θαχυς). So in ἐτύθην (for ἐθυθην) from θύω, and ἐτέθην (for ἐθεθην) from τίθημι.

3. The ending θι of the aorist imperative passive becomes τι after θη, the regular characteristic of that tense (§ 110, 3); as λύθητι (for λυθηθι).

SYLLABLES.

§ 18. 1. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (pen-ultima, *almost last*); the one before the penult is called the *antepenult*.

2. A *pure* syllable is one whose vowel or diphthong immediately follows another vowel or diphthong; as the last syllable of φιλέω, οἰκία, χρύσεος.

NOTE. In most editions of the Greek authors, the following rules are observed in dividing syllables at the end of a line:—

1. Single consonants, combinations of consonants which can begin a word (which can be seen from the Lexicon), and mutes followed by μ or ν, are placed at the beginning of a syllable. Other combinations of consonants are divided. Thus, ξ-χω, ι-γώ, ε-σπέ-ρα, νέ-κταρ, ἀ-κριή, δε-σμός, μι-κρόν, πρά-γμα-τος, πράσ-σω, ἐλ-πίς, ἐν-δόν.

2. Compound words are divided into their original parts; but when elision has taken place, they are divided like simple words. Thus, προσ-ά-γω, but πα-ρά-γω.

QUANTITY OF SYLLABLES.

§ 19. 1. A syllable is long by *nature* when it has a long vowel or a diphthong; as in *τίμη*, *κτείνω*.

2. A syllable is long by *position* when its vowel is followed by two consonants or a double consonant; as in *ὅρτυξ*.

3. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (i. e. either long or short); as in *τέκνον*, *ὑπνος*, *ὑβρις*. But in Attic poetry such a syllable is generally short, in other poetry it is generally long.

NOTE. A *middle* mute (*β*, *γ*, *δ*) before *λ*, *μ*, or *ν*, lengthens the preceding vowel, as in *ἀγνώσ*, *βιβλίον*, *δόγμα*.

§ 20. The quantity of most syllables can be seen at once. Thus *η* and *ω* and all diphthongs are long by nature; *ε* and *ο* are short by nature. (See § 2.)

When *α*, *ι*, and *υ* are not long by position, their quantity must generally be learned by observation. But it is to be remembered that

1. Every vowel arising from contraction or crasis (not from elision) is long; as *α* in *ἄκων* for *άεκων*.
2. The endings *as* and *us* are long when *ν* or *μ* has been dropped before *σ* (§ 16, 5, and N. 1).
3. The accent often shows the quantity of a vowel. (See § 21, 1; § 22.)

The quantity of the terminations of nouns and verbs will be stated below in the proper places.

ACCENT.

General Principles.

§ 21. 1. There are three accents, the *acute* ('), the *grave* (˘), and the *circumflex* (^). The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last. The circumflex can stand only on a syllable long by *nature*.

Mitridas, Mücke und Dion; sie lagen sich
in den Zungen. Die Brieberen
ir das Rößl ein neues Schauspiel auf
ir Glücksdienst entgegen.

TE 1. The grave accent is rarely used except in place of the acute in the case mentioned in § 23, 1.

TE 2. The accent (like the breathing) stands on the second of a diphthong. (See § 4, 1, Note.)

A word is called *oxytone* when it has the acute on the last syllable; *paroxytone*, when it has the acute on the penult; *prooxytone*, when it has the acute on the antepenult.

A word is called *perispomenon* when it has the circumflex on the last syllable; *properispomenon*, when it has the circumflex on the penult.

A word is called *barytone* when its last syllable has no accent.

✗ § 22. 1. The antepenult cannot be accented if the last syllable is long (either by nature or by position). If accented, it takes the acute; as *πέλεκυς*, *ἀνθρώπος*.

✗ 2. The penult, if accented, takes the circumflex if it is long by nature and *at the same time* the last syllable is short by nature; as *μῆλον*, *νῆσος*, *ἡλιξ*. Otherwise, if accented, it takes the acute.

✗ NOTE 1. Final *αι* and *αι* are considered short in determining the accent; as *ἀνθρώποι*, *νῆσοι*. Except in the optative mood, and in the adverb *οἶκοι*, *at home*; as *τιμῆσαι*, *ποιήσαι* (not *τίμησαι* or *ποίησαι*).

NOTE 2. Genitives in *εως* and *εων* from nouns in *εις* and *εις* of the third declension (§ 53, 1, N. 2), all cases of nouns and adjectives in *ως* and *ων* of the Attic (second) declension (§ 42, 2), and the Ionic genitive in *εω* of the first (§ 39), allow the acute on the antepenult; as *ἀνύγεων*, *πόλεων*, *Τήρεω* (*Τήρης*). For *δωτερ*, *οἴδε*, &c., see § 28, N. 3.

✗ § 23. 1. An oxytone changes its acute to the grave before other words in the same sentence; as *τοὺς πονηρούς* *ἀνθρώπους* (for *τούς πονηρούς ἀνθρώπους*).

NOTE. This change is not made before *enclitics* (§ 28) nor in the interrogative *τίς*, *τι* (§ 84). It is generally made before a comma, but not before a colon.

2. When a dissyllabic preposition follows its case, or a verb to which it belongs, it throws its accent back to the penult; as *τούτων πέρι*, *διέσας ἄπο* (Homeric). (Except *ἀνά*, *διά*, *ἀμφί*, *ἀντί*.) So also when a preposition stands for itself compounded with *ἐστιν*; as *πάρα* for *πάρεστιν*. This is called *anastrophe*.

Accent of Contracted Syllables.

§ 24. 1. A contracted syllable is accented if either of the original syllables had an accent. If it is a penult or antepenult, the accent is regular (§ 22). If it is a final syllable, it is circumflexed; but if the original word had the acute on the last syllable, this is retained. E. g.

Τιμώμενος from τιμαόμενος, φιλεῖτε from φιλέετε, τιμῶ from τιμάω; but βεβώς from βεβάως.

NOTE. If neither of the original syllables had an accent, the accent is not affected by contraction; as τίμα for τίμας.

Some exceptions to the rule of § 24, 1, will be noticed under the declensions. (See § 43, Note; § 65.)

2. In crasis, the accent of the first word is lost and that of the second remains; as τάγαθά for τὰ ἀγαθά, ἐγώδα for ἐγώ οἶδα, κάτα for καὶ εἴτα.

3. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the accent back to the penult. E. g.

Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἰπεν for ἀλλὰ εἴτεν, φήμ' ἐγώ for φημὶ ἐγώ, κάκ' ἐπη for κακὰ ἐπη.

Accent of Nouns.

§ 25. 1. The place of the accent in the nominative singular must generally be learned by observation. In the other cases, the accent remains *on the same syllable* as in the nominative, if the last syllable permits (§ 22); otherwise it is placed on the following syllable. E. g.

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θάλασσαις; κόραξ, κόρακος, κόρακες, κοράκων; πράγμα, πράγματος, πραγμάτων; ὁδός, ὁδόντος, ὁδόντων, ὁδοῦσιν.

The *kind* of accent is determined as usual (§ 22); as νῆσος, νήσου, νῆσον, νῆσοι, νῆσοις.

2. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. Ων of the genitive plural is regularly circumflexed in all nouns of the first declension (even in barytones), and in all adjectives and participles of the first declension except those in ος. E. g.

Τιμῆς, τιμῆ, τιμαῖν, τιμῶν, τιμαῖς; θεοῦ, θεῷ, θεοῖν, θεῶν, θεοῖς; also δικῶν, δοξῶν (from δίκη, δόξα), but ἀξίων, λεγομένων (sem. gen. plur. of ἀξιος, λεγόμενος). See § 36, Note.

NOTE. Genitives in *ω* of the second declension (§ 42) are exceptions.

X 3. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers; and *ων* and *ου* are circumflexed. E. g.

Θήσ, servant, θητός, θητί, θητοῖν, θητῶν, θησί.

NOTE. Παιδ̄, child, Τρώς, Trojan, and a few others, violate the last rule in the genitive dual and plural; so πᾶς, all, in both genitive and dative plural; as παῖς, παιδός, παιδί, παισί, but παιδῶν; πᾶς, παντός, παντί, πάντων, πᾶσι.

The interrogative τίς, τίνος, τίν, &c. always accents the first syllable. So do all monosyllabic participles; as ἄν, ὅντος, ὅντι, ὅντων, οὖσι.

Some further exceptions occur in irregular nouns, and others will be noticed under the different declensions.

Accent of Verbs.

§ 26. Verbs throw the accent as far back as the last syllable permits; as βουλεύω, βουλεύομεν, βουλεύονται; παρέχω, πάρεχε, ἀποδίδωμι, ἀπόδοτε.

NOTE 1. This applies to compound as well as simple verbs; but in compound verbs the accent cannot precede the augment. Thus, παρεῖχον (not πάρειχον). So when the verb begins with a long vowel or diphthong not augmented; as ἔξεύρον (not ἔξευρον).

NOTE 2. Participles in their *inflection* are accented as nouns, not as verbs. Thus, βουλεύων has in the neuter βουλεύον (not βουλευον); φιλέων, φιλῶν, has φιλέον (not φιλεον), φιλοῦν.

NOTE 3. The chief exceptions to the principle just stated (§ 26) are these:—

X (1.) The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive, the perfect passive infinitive and participle, and all infinitives in *νας* or *μεν* (except those in *μεναι*). Thus, βουλεῦσαι, γενέσθαι, λελύσθαι, λελυμένος, ιστάναι, διδόναι, λελυκέναι, δόμεναι (both Epic for δούναι).

Add the compounds of δός, ἔς, θές, and σχές; as ἀπόδοσ.

(2.) The following forms have the *acute* on the last syllable: the

second aorist active participle, participles in *εις*, *ους*, *υς*, and *ως*, and present participles in *ας* from verbs in *μι*. Thus, *λιπάν*, *λιθείς*, *διδόν*, *δεικνύς*, *δελυκώς*, *ιστάς* (but *λίνσας* and *στήνας*).

Add the imperatives *ιδε*, *ειτέ*, *ελθε*, *ερπε*, and *λαβε*.

(3.) The following *circumflex* ~~and~~ the last syllable: the second aorist active infinitive, and the second person singular of the second aorist middle imperative (except when the latter is compounded with a dissyllabic preposition). Thus, *λιπεῖν*, *λιποῦ*, *προδοῦ*, *ἀφοῦ* (but *κατάθον*).

NOTE 4. Some other exceptions occur, especially in irregular verbs (like *ειμί* and *φημί*). Some will be noticed hereafter under verbs in *μι*.

εἰσε, *εἰτε*, *ελθε*, *ερπεχαίνε*

Enclitics.

§ 27. An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἄνθρωποι τε* (like *hominésque* in Latin). The enclitics are

1. The personal pronouns *μοῦ*, *μοί*, *μέ*; *σοῦ*, *σοί*, *σέ*; *οὐ*, *οὐτε*, *σφίσι* (with *σφί*, *σφίν*, *σφέ*, *σφώ*, *σφών*, *σφίων*, *σφέας*, *σφέα*, *ἔθεν*, *μίν*, *νίν*, § 79, 1), except when they are reflexive (§ 144, 2).
2. The indefinite pronoun *τις*, *τι*, in all its forms; also the indefinite adverbs *πού*, *ποθί*, *πή*, *ποι*, *ποθέν*, *ποτέ*; *πώ*, *πώς*. (These must be distinguished from the interrogatives *τις*, *ποῦ*, *πή*, &c.)
3. The present indicative of *ειμί*, *to be*, and of *φημί*, *to say*, except the forms *εἰ* and *φῆ*.
4. The particles *γέ*, *τέ*, *τοί*, *πέρ*, *νύν* (not *νῦν*); and the Epic *κέ* (or *κέν*), *θήν*, and *ρά*. Also the inseparable *-δε* in *όδε*, *τούσδε*, &c. (not *δέ*, *but*); and *-θε* and *-χι* in *ειθε* and *ναιχι*.

§ 28. The word before an enclitic retains its own accent, and never changes a final acute to the grave (§ 23, 1).

1. If its last syllable is accented, the accent of the enclitic is merely dropped; as *τιμαί τε*, *τιμῶν τε*, *σοφός τις*, *καλώς φησιν*.
2. If its last syllable is unaccented and it has not the acute on the penult, it receives from the enclitic an acute on the last syllable as an additional accent, while the enclitic loses its accent; as *ἄνθρωπός τις*, *δεῖξόν μοι*, *παῖδές τινες*, *οὐτός ἐστιν*, *εἴ τις*.
3. If it has the acute on the penult, it receives no second accent. A monosyllabic enclitic here drops its accent; a dissyllabic enclitic retains it. Thus, *τούτου γέ*, *πόσος τις*, *ἄνδρες τινές* (but *παῖδες τινες*), *οὐτω φησιν* (but *οὐτός φησιν*).

NOTE 1. Enclitics retain their accent, — (1) when they begin a sentence, (2) when the preceding syllable is elided, (3) when they are emphatic. The personal pronouns generally retain their accent after prepositions (except in *πρός με*). /'Εστι at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes ζετι; / so after οὐ, μή, εἰ, ὡς, καὶ, ἀλλά' (for ἀλλά), and τοῦτο' (for τοῦτο).

NOTE 2. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as εἰ τί σοι φησι.

NOTE 3. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, οὐτιστος, φτωχη, λατιστων, ωσπερ, λατε, οιδε, τούσθε, are only apparent exceptions to § 22.

11. Proclitics.

§ 29. A *proclitic* is a word which has no accent, and is pronounced as if it were part of the following word. The proclitics are the articles δ, ή, οι, αι, and the particles ει, ως, οὐ (οὐκ, οὐχ), εἰς (εἰς), ἐξ (ἐξ), ἐν (ἐν).

NOTE. Οὐ takes the acute at the end of a sentence; as πῶς γὰρ οὐ; for *why not?* Ως and ἐξ take the acute when (in poetry) they follow their noun; as κακῶν ἐξ, from evils; θεὸς ως, as a God. Ως is accented also when it means *thus*; as ως εἰπεν, *thus he spoke*. When δ is used for the relative ὃς, it is accented; and many editors accent all articles when they are demonstrative (as in II. I. 9).

DIALECTIC CHANGES IN LETTERS.

§ 30. 1. The Ionic dialect is marked by the use of η where the Attic has ἄ; and the Doric by the use of ἄ where the Attic has η. Thus, Ionic γενή for γενέα, ίησομαι for λάσομαι (from λάομαι, § 106); Doric τιμᾶσω for τιμήσω (from τιμάω). But an Attic ᄂ caused by contraction (as in τίμα from τίμαε), or an Attic η lengthened from ε (as in φιλήσω from φιλέω, § 106), is never thus changed.

2. The Ionic often has ει, ου, for Attic ε, ο; and ηι for Attic ει in nouns and adjectives in ειος, ειον; as ξεῖνος for ξένος, βασιλῆιος for βασιλειος.

3. The Ionic does not avoid successive vowels, like the Attic; and it therefore very often omits contraction (§ 9). It con-

tracts *eo* and *eov* into *eu* (especially in Herodotus); as *ποιεῦμεν, ποιεῦστι* (from *ποιέομεν, ποιέοντι*), for Attic *ποιῶμεν, ποιῶστι*. Herodotus does not use *v movable* (§ 13, 1). See also § 17, 1, Note.

PUNCTUATION-MARKS.

§ 31. The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line (·), which is equivalent to the English colon and semicolon. Its mark of interrogation (;) is the same as the English semicolon. The mark of exclamation (!) is sometimes used. Other marks are the same as in English.

PART II.

INFLECTION.

§ 32. 1. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes *declension* of nouns, adjectives, and pronouns, *conjugation* of verbs, and *comparison* of adjectives and adverbs.

2. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various syllables, called *endings*, to form cases, tenses, persons, numbers, &c.

NOTE. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of *τιμᾶ* is *τιμα-*, that of *τινῶ* is *τιν-*, that of *τισίς* is *τισι-*, that of *τίμος* is *τιμο-*, that of *τιμημα* (*τιμηματος*) is *τιμηματ-*; but all these stems are developed from one root, *τι-*, which is seen pure in the verb *τιω*, *to honor*. In *τιω*, therefore, the stem and the root are the same.

The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus, the same verbal stem may in different tenses appear as *λιτ-*, *λειτ-*, and *λοιτ-*; and the same nominal stem may appear as *τιμα-* and *τιμη-*; but these changes are entirely distinct from those produced by inflection. The stem, therefore, may be defined as the part which is not changed by *inflection*.

§ 33. 1. There are three *numbers*; the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual is sometimes used to denote two objects, but even here the plural is more common.

2. There are three *genders*; the masculine, the feminine, and the neuter.

NOTE 1. The *grammatical* gender in Greek is generally different from the *natural* gender, especially in names of things. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders. The gender is often indicated by prefixing the article; as (*ὁ*) *ἀνήρ*, *man*; (*ἡ*) *γυνή*, *woman*; (*τὸ*) *πρᾶγμα*, *thing*. (See § 78.)

NOTE 2. Nouns which may be either masculine or feminine are said to be of the *common* gender; as (δ , η) *θεός*, *God* or *Goddess*. Names of animals which include both sexes, but have but one grammatical gender, are called *epicene* (*επίκοινος*); as δ *άετός*, *the eagle*; η *άλωπηξ*, *the fox*.

NOTE 3. The gender must often be learned by observation. But names of males are generally masculine, and names of females feminine. Further, most names of *rivers*, *winds*, and *months* are masculine; and most names of *countries*, *towns*, *trees*, and *islands* are feminine. Other rules are given under the declensions.

3. There are five *cases*; the nominative, genitive, dative, accusative, and vocative.

The nominative and vocative plural are always alike. In neuters, the nominative, accusative, and vocative are alike in all numbers; and in the plural these cases end in *a*. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

NOTE 1. The cases have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject), Gen. *of a man*, Dat. *to or for a man*, Accus. *a man* (as object), Voc. *O man*. The chief functions of the Latin ablative are divided between the Greek genitive and dative.

NOTE 2. All the cases except the nominative and vocative are called *oblique* cases.

N O U N S.

§ 34. There are three declensions of nouns, in which also all adjectives are included.

NOTE. The name *noun* (*νομία*), according to ancient usage, includes both substantives and adjectives. But by modern custom *noun* is often used as synonymous with substantive, and it is so used in the present work.

FIRST DECLENSION.

§ 35. Stems of the first declension end originally in *a*, which is often modified into *η* in the singular. The nominative singular of feminines ends in *a* or *η*; that of masculines ends in *as* or *ης*.

§ 36. The following table shows the *terminations* in all the cases of this declension. These consist of the final *a* or *η* of the stem united with the *case-endings* (§ 32, 2).

Singular.				Dual.		Plural.	
Feminine.		Masculine.		Masc. & Fem.		Masc. & Fem.	
N.	<i>a</i>	<i>η</i>	<i>ās</i>	<i>ηs</i>		N.	<i>as</i>
G.	<i>ās</i> or <i>ηs</i>	<i>ηs</i>		<i>ov</i>	N. A. V.	<i>ā</i>	G. <i>ōv</i> (<i>āov</i>)
D.	<i>ā</i> or <i>η</i>	<i>η</i>	<i>ā</i>	<i>η</i>	G. D.	<i>āv</i>	D. <i>as</i>
A.	<i>av</i>	<i>ηv</i>	<i>āv</i>	<i>ηv</i>			A. <i>ās</i>
V.	<i>a</i>	<i>η</i>	<i>ā</i>	<i>ā or η</i>			V. <i>as</i>

NOTE. Here, as in most cases, the relation of the stem to the terminations cannot be perfectly understood without reference to the earlier forms of the language. Thus, *ōv* of the genitive plural is contracted from the Homeric *āov* (§ 39); and *ov* of the genitive singular comes from the Homeric *ao* (through a form *eo*) by contraction. The forms in *a* and *η* have no case-endings.

§ 37. 1. The nouns (*ἡ*) *τιμή*, *honor*, (*ἡ*) *Μοῦσα*, *Muse*, (*ἡ*) *οἰκία*, *house*, (*ὁ*) *πολίτης*, *citizen*, (*ὁ*) *ταμίας*, *steward*, are thus declined:—

Singular.

N.	<i>τιμή</i>	<i>Μοῦσα</i>	<i>οἰκία</i>	<i>πολίτης</i>	<i>ταμίας</i>
G.	<i>τιμῆς</i>	<i>Μούσης</i>	<i>οἰκίας</i>	<i>πολίτου</i>	<i>ταμίου</i>
D.	<i>τιμῆ</i>	<i>Μούσῃ</i>	<i>οἰκίᾳ</i>	<i>πολίτῃ</i>	<i>ταμίᾳ</i>
A.	<i>τιμήν</i>	<i>Μούσαν</i>	<i>οἰκίαν</i>	<i>πολίτην</i>	<i>ταμίαν</i>
V.	<i>τιμή</i>	<i>Μοῦσα</i>	<i>οἰκία</i>	<i>πολίτα</i>	<i>ταμία</i>

Dual.

N. A. V.	<i>τιμά</i>	<i>Μούσα</i>	<i>οἰκία</i>	<i>πολίτα</i>	<i>ταμία</i>
G. D.	<i>τιμαῖν</i>	<i>Μούσαιν</i>	<i>οἰκίαιν</i>	<i>πολίταιν</i>	<i>ταμίαιν</i>

Plural.

N.	<i>τιμαί</i>	<i>Μοῦσαι</i>	<i>οἰκίαι</i>	<i>πολίται</i>	<i>ταμίαι</i>
G.	<i>τιμῶν</i>	<i>Μουσῶν</i>	<i>οἰκιῶν</i>	<i>πολιτῶν</i>	<i>ταμιῶν</i>
D.	<i>τιμαῖς</i>	<i>Μούσαις</i>	<i>οἰκίαις</i>	<i>πολίταις</i>	<i>ταμίαις</i>
A.	<i>τιμάς</i>	<i>Μούσας</i>	<i>οἰκίας</i>	<i>πολίτας</i>	<i>ταμίας</i>
V.	<i>τιμαί</i>	<i>Μοῦσαι</i>	<i>οἰκίαι</i>	<i>πολίται</i>	<i>ταμίαι</i>

2. Nouns ending in *a* *pure* (§ 18, 2), *ρα*, and a few others, are declined like *οἰκία*. Other nouns in *a* are declined like *Μοῦσα*; as *θάλασσα*, *θαλάσσης*, *θαλάσση*, *θαλάσσαν*, &c. (See § 25, 1.)

NOTE 1. The nouns in *ης* which have *ᾳ* in the vocative singular (like *πολίτης*) are chiefly those in *της*, national appellations (like *Πέρσης*, a *Persian*, voc. *Πέρσῃ*), and compound verbs in *ης* (like *γεωμέτρης*, a *geometer*, voc. *γεωμέτρᾳ*). Most other nouns in *ης* have the vocative in *ῃ*.

NOTE 2. The termination *α* of the nominative singular is always short when the genitive has *ης*, and generally long when the genitive has *as*. Exceptions are generally seen by the accent (§ 22).

Αν of the accusative singular and *α* of the vocative singular agree in quantity with *α* of the nominative. The quantity of all other vowels may be seen from the table in § 36.

Contract Nouns of the First Declension.

§ 38. Most nouns in *aa*, *ea*, and *εας* are contracted (§ 9). *Μνά*, *μνᾶ*, *τινα*, *συκέα*, *συκῆ*, *fig-tree*, and 'Ερμέας, 'Ερμῆς, *Hermes* (*Mercury*), are thus declined:—

Singular.

N.	μνά	μνᾶ	συκέα	συκῆ	'Ερμέας	'Ερμῆς
G.	μνάς	μνᾶς	συκέας	συκῆς	'Ερμέου	'Ερμοῦ
D.	μνάρ	μνᾶ	συκέα	συκῆ	'Ερμέᾳ	'Ερμῇ
A.	μνάν	μνᾶν	συκέαν	συκῆν	'Ερμέαν	'Ερμῆν
V.	μνά	μνᾶ	συκέα	συκῆ	'Ερμέα	'Ερμῆ

Dual.

N. A. V.	μνά	μνᾶ	συκέα	συκᾶ	'Ερμέα	'Ερμᾶ
G. D.	μνάιν	μνᾶιν	συκέαιν	συκᾶιν	'Ερμέαιν	'Ερμαῖν

Plural.

N.	μνάι	μνᾶι	συκέαι	συκᾶι	'Ερμέαι	'Ερμαῖ
G.	μνῶν	μνῶν	συκέων	συκῶν	'Ερμεῶν	'Ερμῶν
D.	μνάις	μνᾶις	συκέαις	συκᾶις	'Ερμέαις	'Ερμαῖς
A.	μνάισ	μνᾶις	συκέας	συκᾶς	'Ερμέας	'Ερμᾶς
V.	μνάι	μνᾶι	συκέαι	συκᾶι	'Ερμέαι	'Ερμαῖ

For adjectives of this class, see § 65. For peculiar contraction in the dual and plural, see § 9, 3, Note, and § 9, 4.

Dialects.

§ 39. Ionic η , ηs , η , ηv , in the singular, for \bar{a} , $\bar{a}s$, \bar{a} , $\bar{a}v$. Doric \bar{a} , $\bar{a}s$, \bar{a} , $\bar{a}v$, for η , &c. in the same cases. (See § 30.) The Ionic generally uses the uncontracted forms.

Nom. Sing. Hom. sometimes \bar{a} for ηs ; as *ἱππόρα* for *ἱππότης*, horseman. (Compare Latin *poeta* = *ποιητής*.)

Gen. Sing. For ov , Hom. $\bar{a}o$, $\bar{e}w$; as *Ἀτρείδαο*, *Ἀτρείδεω*: Hdt. $e\omega$ (sometimes in old Attic proper names): Doric $\bar{a}O$ (rarely in Attic).

Gen. Plur. Hom. $\bar{a}w$, $\bar{e}w$ (whence, by contraction, Attic $\bar{w}v$, Doric $\bar{a}v$): Hdt. $\bar{e}w$.

Dat. Plur. Poetic $a\omega t$, Ionic $\eta\sigma t$, ηs ; as *τιμαῖσι*, *Μούσησι* or *Μούσης* (for *Μούσαις*).

SECOND DECLENSION.

§ 40. The nominative singular of most nouns of the second declension ends in os or ov (gen. ov). Those in os are masculine, rarely feminine; those in ov are neuter.

NOTE. The stem of nouns of this declension ends in o ; which is sometimes lengthened to ω , and becomes ϵ in the vocative singular, and a in the nominative, accusative, and vocative plural of neuters.

§ 41. The following table shows the terminations in this declension, that is, the final o of the stem (with its modifications) united with the case-endings: —

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
<i>Masc. & Fem.</i>	<i>Neuter.</i>	<i>Masc., Fem., & Neuter.</i>		<i>Masc. & Fem.</i>	<i>Ncut.</i>
N. <i>os</i>	<i>ov</i>	N. A. V. <i>o</i>		N. <i>os</i>	\bar{a}
G. <i>ov</i> (oo)		N. A. V. <i>o</i>		G. <i>ov</i>	
D. <i>o</i>		G. D. <i>ov</i>		D. <i>os</i>	
A. <i>ov</i>				A. <i>ovs</i>	\bar{a}
V. ϵ	<i>ov</i>			V. <i>os</i>	\bar{a}

§ 42. 1. The nouns (\acute{o}) *λόγος*, *word*, ($\acute{\eta}$) *νῆσος*, *island*, (\acute{o} , $\acute{\eta}$) *ἄνθρωπος*, *man* or *human being*, ($\tau\bar{o}$) *δῶρον*, *gift*, are thus declined: —

Singular.

N.	λόγος	νῆσος	ἀνθρωπος	δῶρον
G.	λόγου	νῆσου	ἀνθρώπου	δώρου
D.	λόγῳ	νῆσῳ	ἀνθρώπῳ	δώρῳ
A.	λόγον	νῆσον	ἀνθρωπον	δῶρον
V.	λόγε	νῆσε	ἀνθρωπε	δῶρον

Dual.

N. A. V.	λόγω	νῆσω	ἀνθρώπω	δώρω
G. D.	λόγων	νῆσοιν	ἀνθρώποιν	δώροιν

Plural.

N.	λόγοι	νῆσοι	ἀνθρωποι	δῶρα
G.	λόγων	νῆσων	ἀνθρώπων	δώρων
D.	λόγοις	νῆσοις	ἀνθρώποις	δώροις
A.	λόγοις	νῆσους	ἀνθρώπους	δῶρα
V.	λόγοι	νῆσοι	ἀνθρωποι	δῶρα

2. A few masculine and feminine nouns of this declension end in *ως* (gen. *ω*), and a few neuters in *ων* (gen. *ω*). This is often called the *Attic declension*. The nouns (*ό*) *νεώς*, *temple*, and (*τὸ*) *ἀνώγεων*, *hall*, are thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	νεώς	N. A. V.	νεώ	N.	νεώ
G.	νεώ	G. D.	νεῷν	G.	νεῶν
D.	νεῷ			D.	νεῶς
A.	νεών			A.	νεώς
V.	νεώς			V.	νεῷ
N. A. V.	ἀνώγεων	N. A. V.	ἀνώγεω	N. A. V.	ἀνώγεω
G.	ἀνώγεω	G. D.	ἀνώγεῳν	G.	ἀνώγεων
D.	ἀνώγεῳ			D.	ἀνώγεῳς

The accent of these nouns is irregular. (See § 22, N. 2; and § 25, 2, Note. See also § 53, 1, N. 2.)

NOTE. Some masculines and feminines of this class may drop *ν* of

the accusative singular; as *λαγώς*, accus. *λαγών* or *λαγώ*. So *Αθως*, τὸν *Αθων* or *Αθω*; *Κῶς*, τὴν *Κῶν* or *Κῶ*; and *Κέως*, *Τέως*, *Μίνως*. *Ἐως*, *dawn*, has regularly τὴν *Ἐω*.

Contract Nouns of the Second Declension.

§ 43. Many nouns in *eos*, *oos*, *eov*, and *ooov* are contracted. *Νόος*, *νοῦς*, *mind*, and *όστεον*, *όστοῦν*, *bone*, are thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	<i>νόος</i>	<i>νοῦς</i>	N. A. V.	<i>νόω</i>	<i>νόι</i>
G.	<i>νόου</i>	<i>νοῦ</i>	G. D.	<i>νόοιν</i>	<i>νοῖν</i>
D.	<i>νόῳ</i>	<i>νῷ</i>			
A.	<i>νόον</i>	<i>νοῦν</i>			
V.	<i>νόε</i>	<i>νοῦ</i>			
N. A. V. <i>όστεον</i> <i>όστοῦν</i>		N. A. V. <i>όστέω</i> <i>όστώ</i>		N. A. V. <i>όστέα</i> <i>όστᾶ</i>	
G.	<i>όστεον</i>	<i>όστοῦ</i>	G. D.	<i>όστέοιν</i>	<i>όστοῖν</i>
D.	<i>όστέῳ</i>	<i>όστῷ</i>			

For the forms in *eov* and *ooov*, which are generally adjectives, see § 65.

NOTE. The accent of these contract forms is irregular in several points:— *In the Second Declension.*

1. The nominative, accusative, and vocative dual contract *έω* and *όω* into *ώ* (not *ω*). See § 24, 1.

2. Adjectives in *eov* circumflex the last syllable of all contract forms; as *χρύσεος*, *χρυσοῦς* (not *χρύσονς*, § 24, 1). So *κάνεον*, *κανοῦν*, *basket*.

3. The contracted forms of compounds in *oos* follow the accent of the contracted nominative singular; as *ἀντίπνοος*, *ἀντίπνοος*, gen. *ἀντίπνοον*, *ἀντίπνοον* (not *ἀντίπνοῦ*), &c.

Dialects.

§ 44. Gen. Sing. For *ov*, Epic *οιο*, Doric *ω* (for *oo*); as *θεοῖο*, *μεγάλω*.

Gen. and Dat. Dual. Epic *οιν* for *οιν*.

Dat. Plur. Ionic and poetic *οισι* for *οις*.

Acc. Plur. Doric *ωσ* or *οσ* for *ονσ*.

THIRD DECLENSION.

§ 45. 1. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in *os* (sometimes *ως*).

2. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping *os* (or *ως*) of the genitive. The cases are formed by adding to the stem the following *endings* (which here are not united with any letter of the stem):—

Singular.		Dual.		Plural.	
Masc. & Fem.	Neuter.	Mas., Fem., Neu.	Masc. & Fem.	Neut.	
N. <i>s</i>	None (rarely <i>g</i>)		N. <i>es</i>	ă	
G. <i>os, ως</i>		N. A. V. <i>e</i>	G. <i>ων</i>		
D. <i>ī</i>		G. D. <i>ou</i>	D. <i>σι</i>		
A. ă or ν	Like N.		A. <i>as</i>	ă	
V. None, or like N.	Like N.		V. <i>es</i>	ă	

Nominative Singular.

§ 46. The forms of the nominative singular of this declension are numerous, and must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem.

1. In neuters, the nominative singular is generally the same as the stem. Stems ending in *τ* (including *ντ*) regularly drop the *τ* (§ 7). E. g.

Σῶμα, σώματ-ος; μέλαρ (neuter of μέλας), μέλαν-ος; λύσαρ (neuter of λύσας), λύσαντ-ος; πᾶν, παντ-ός; τιθέν, τιθέντ-ος; χαρίεν, χαρίεντ-ος; διδόν, διδόντ-ος; λέγον, λέγοντ-ος; δεικνύν (ü), δεικνύντ-ος. For the masculine nominatives of these adjectives and participles, see below, § 46, 2, 3, and Note 1.

Some neuter stems in *at* form the nominative in *as*, and a few in *ap*; as τέρας, τέρατ-ος; ἡπαρ, ἡπατ-ος.

2. Masculine and feminine stems (except those included under 3 and 4) form the nominative singular by adding *s* and making the needful euphonic changes (§ 16). E. g.

Φύλαξ, φύλακ-ος; γύψ, γυπ-ός; φλέψ, φλεβ-ός (§ 16, 2); ἐλπίς, ἐλπίδ-ος (§ 16, 2; cf. § 47, Note); χάρις, χάριτ-ος; ὅρνις, ὅρνιθ-ος;

νύξ, νυκτ-ός; μάστιξ, μάστιγ-ος; σάλπιγξ, σάλπιγγ-ος. So Αἴας, Αἴαντ-ος (§ 16, 5, N. 1); λύσας, λύσαντ-ος; πᾶς, παντ-ός; τιθείς, τιθίντ-ος (§ 16, 5); χαρίεις, χαρίειντ-ος; δεικνύς (ū), δεικνύντ-ος. (The neutrals of the last five words, λύσαν, πᾶν, τιθέν, χαρίεν, and δεικνύν, are given under § 46, 1.)

3. Masculine and feminine stems in *v* and *p* lengthen the last vowel if it is short, but are otherwise unchanged in the nominative. E. g.

Αἴών, αἰών-ος; δαίμων, δαίμον-ος; λιμήν, λιμέν-ος; θήρ, θηρ-ός; ἀήρ, ἀέρ-ος.

Exceptions are μέλας, μέλαν-ος, *black*; τάλας, τάλαν-ος, *wretched*; εἷς, ἐν-ός, *one*; κτείς, κτεν-ός, *comb*; ρύς, ρύν-ός, *nose*; which add *s*.

4. Masculine stems in *ovt* generally drop *t*, and form the nominative like stems in *v* (§ 46, 3). E. g.

Λέων, λέοντ-ος; λέγων λέγοντ-ος; ἄν, ὄντ-ος.

NOTE 1. Masculine participles from verbs in *oμι* change *ovt* to *ovs* (§ 46, 2); as διδούς, διδόντ-ος (§ 16, 5, N. 1). So a few nouns in *ovs*; as ὀδός, *tooth*, ὀδόντ-ος. Neutrals in *ovt*-are regular (§ 46, 1).

NOTE 2. The perfect active participle (§ 68), with a stem in *ot*, forms its nominative in *os* (masc.) and *os* (neut.); as λελυκός, λελυκός, gen. λελυκότ-ος.

NOTE 3. For nominatives in *ης* (*es*) and *os*, gen. *es*, see § 52, 1, Note. A few other peculiar formations in contract nouns will be noticed below, §§ 54–56.

Accusative Singular.

§ 47. 1. Most masculines and feminines form the accusative singular by adding *a* to the stem; as φύλαξ (φυλακ-), φύλακα; λέων (λεοντ-), λέοντα.

2. Nouns in *is*, *us*, *av*, and *ovs*, if the stem ends in a vowel or diphthong, change *s* of the nominative to *v*; as πόλις, πόλιν; ιχθύς, ιχθύν; ναῦς, ναῦν; βοῦς, βοῦν.

But if the stem ends in a consonant, *barytones* of these classes have two forms, one in *a* and one in *v*, while others have only the form in *a*; as ἔρις, ἔριν or ἔριδα; ὅρνις, ὅρνιν or ὅρνιθα; εὐελπίς or εὐελπίν (while ἀλπίς has only ἀλπίδα); πούς (ποδ-), πόδα.

When there are two forms, that in *a* is not common in Attic prose.

NOTE. The anomalous accusative in *o* of nouns in *is*, gen. *eis*, *ios*, or *ios*, may be explained by supposing the original stem of *all* nouns in *is* to end in *t*, and the lingual to be a euphonic insertion in certain cases. This would also explain the vocative in *t*, and render the formation of the nominative singular and the dative plural simpler.

For accusatives in *ea* from nouns in *ηs* and *eis*, see § 52, 1, Note, and § 53, 3, Note 1.

Vocative Singular.

§ 48. 1. The vocative singular of masculines and feminines is generally the same as the nominative.

2. But in the following cases it is the same as the stem:—

(a). In *barytones* with stems ending in a liquid; as **δάιμον** (**δαιμον-**), voc. **δάιμον**; **ρήτωρ** (**ρητορ-**), voc. **ρήτωρ**.

But if the last syllable is accented, the vocative is the same as the nominative; as **λιμήν** (**λιμεν-**), voc. **λιμήν**; **αιθήρ** (**αιθερ-**), voc. **αιθήρ**.

(b.) In nouns and adjectives whose stems end in *νt*, final *t* of the stem being dropped (§ 7); as **γίγας** (**γιγαντ-**), voc. **γίγαντ**; **λέων** (**λεοντ-**), voc. **λέον**; **χαρίεις** (**χαριεντ-**), voc. **χαρίεν**.

But *all participles* of the third declension have the vocative and nominative alike. (Compare **λίων**, *loosing*, voc. **λίων**, with **λέων**, *lion*, voc. **λέον**.)

(c.) In nouns and adjectives in *is*, *ue*, *eis*, and *aus*. These drop *s* of the nominative to form the vocative; as **ελείς** (**ελπιδ-**), voc. **ελπί** (§ 7); **ἰχθύς**, **ἰχθύ**; **βασιλεύς**, **βασιλεῦ** (§ 53, 3, N. 1); **γραῦς**, **γραῦ** (§ 54, Note); **παῖς** (for **πάῖς**), **πᾶ** (for **πᾶ**). So in compounds of *τρούs*, *foot*.

(d.) In nouns and adjectives in *ηs*, gen. *eis* (*ous*). These form the vocative in *es* (§ 52); as **Σωκράτης**, voc. **Σώκρατες**; **τριήρης**, voc. **τρίηρες**; **ἀληθής**, voc. **ἀληθές**. For the accent, see § 52, 2, Note 1.

NOTE. The vocatives **Απολλον**, **Ποσειδον**, and **σῶτερ** (from stems in *o* and *ηρ*) shorten the last vowel and throw back the accent. For the vocative of syncopated nouns, see § 57. **Αγάμεμνον** and some other compound proper names throw back their accent. (See § 52, 2, Note 1.)

3. Nouns in *o*, gen. *ous* (§ 55), form the vocative in *oi*. So a few in *ωv*, gen. *ous* (§ 55, N. 2); as **ἀηδών**, voc. **ἀηδοῖ**.

Dative Plural.

§ 49. The dative plural is formed by adding *σι* to the ~~stem~~ stem. E. g.

Φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ῥήτορ-), ῥήτορσι; ἐλπίς (ἐλπιδ-), ἐλπίσι; ποῦς (ποδ-), ποσί; λέων (λεοντ-), λέοντι; δαίμων (δαιμον-), δαίμοσι; τιθείς (τιθεντ-), τιθεῖσι; χαρίεις (χαριεντ-), χαρίεσι; ιστάς (ισταντ-), ιστᾶσι; δεικνύς (δεικνυντ-), δεικνύσι; βασιλεύς (βασιλευν-), βασιλεύσι; βοῦς (βου-), βονσί; γραῦς (γραυν-), γραυσί (§ 54). For the euphonic changes, see § 16, 2 and 5, with Notes.

For changes in syncopated nouns, see § 57.

Uncontracted Nouns.

§ 50. The following are examples of the most common forms of uncontracted nouns of the third declension.

For the formation of the cases of these nouns, see §§ 46-49. For euphonic changes in nearly all, see § 16, 2, and § 46. For special changes in λέων and γύιας, see § 16, 5. For contract forms of nouns in *as*, *atos*, see § 56, 2.

I. MASCULINES AND FEMININES.

δ (φυλάκ-)	ἡ (φλεβ-)	ἡ (σαλπιγγ-)	δ (λεοντ-)
watchman.	vein.	trumpet.	lion.

Singular.

N.	φύλαξ	φλέψ	σάλπιγξ	λέων
G.	φύλακος	φλεβός	σάλπιγγος	λέοντος
D.	φύλακι	φλεβί	σάλπιγγι	λέοντι
A.	φύλακα	φλέβα	σάλπιγγα	λέοντα
V.	φύλαξ	φλέψ	σάλπιγξ	λέον

Dual.

N. A. V.	φύλακε	φλέβε	σάλπιγγε	λέοντε
G. D.	φυλάκοιν	φλεβῶν	σαλπίγγοιν	λεόντοιν

Plural.

N. V.	φύλακες	φλέβες	σάλπιγγες	λέοντες
G.	φυλάκων	φλεβῶν	σαλπίγγων	λεόντων
D.	φύλαξι	φλεψί	σάλπιγξι	λέονσι
A.	φύλακας	φλέβας	σάλπιγγας	λέοντας

δ (γίγαντ-) giant.	ἡ (ἐλπίδ-) hope.	ἡ (ἐριδ-) strife.	δ (θητ-) hired man.
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Singular.

N.	γίγαντς	ἐλπίς	ἐριδς	θῆτς
G.	γίγαντος	ἐλπίδος	ἐριδος	θητός
D.	γίγαντι	ἐλπίδι	ἐριδι	θητί
A.	γίγαντα	ἐλπίδα	ἐριδ (ἐριδα)	θητα
V.	γίγαντ	ἐλπί	ἐρι	θῆτ

Dual.

N. A. V.	γίγαντε	ἐλπίδε	ἐριδε	θῆτε
G. D.	γιγάντων	ἐλπίδων	ἐριδων	θητῶν

Plural.

N. V.	γίγαντες	ἐλπίδες	ἐριδες	θῆτες
G.	γιγάντων	ἐλπίδων	ἐριδων	θητῶν
D.	γίγαντι	ἐλπίσι	ἐρισι	θησι
A.	γίγαντας	ἐλπίδας	ἐριδας	θῆτας

τ² θησι
θῆτας

δ (ποιμεν-) shepherd.	δ (αιων-) age.	δ (δαιμον-) divinity.	δ (ρήτορ-) orator.
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Singular.

N.	ποιμήν	αιών	δαιμων	ρήτωρ
G.	ποιμένος	αιώνος	δαιμονος	ρήτορος
D.	ποιμένι	αιώνι	δαιμονι	ρήτορι
A.	ποιμένα	αιώνα	δαιμονα	ρήτορα
V.	ποιμήν	αιών	δαιμον	ρήτορ

Dual.

N. A. V.	ποιμένε	αιώνε	δαιμονε	ρήτορε
G. D.	ποιμένοιν	αιώνοιν	δαιμονοιν	ρήτοροιν

Plural.

N. V.	ποιμένες	αιώνες	δαιμονες	ρήτορες
G.	ποιμένων	αιώνων	δαιμόνων	ρήτορων
D.	ποιμέσι	αιώνσι	δαιμοσι	ρήτορσι
A.	ποιμένας	αιώνας	δαιμονας	ρήτορας

II. NEUTERS.

τό (σωματ-)
body.

τό (τερατ-)
prodigy.

Singular.

N. A. V.

σῶμα

τέρας

G.

σώματος

τέριτος

D.

σώματι

τέρατι

Dual.

N. A. V.

σώματε

τέρατε

G. D.

σωμάτων

τεράτων

Plural.

N. A. V.

σώματα

τέρατα

G.

σωμάτων

τεράτων

D.

σώμασι

τέρασι

Contract Nouns.

§ 51. 1. Most nouns of the third declension in which a vowel of the stem precedes a vowel in the case-ending are contracted in some of their cases.

2. The contracted nominative and accusative plural have the same form. (See, however, § 53, 3, N. 3.)

§ 52. 1. Nouns in *ης* (*ες*) and *ος*, gen. *eος*, are contracted whenever *e* of the stem precedes a vowel.

NOTE. A comparison of kindred languages shows that the original stem of these nouns ended in *εσ*, in which *ε* is dropped before a vowel or another *ε* in the case-ending (§ 16, 4, Note). The genitive *γένεος*, therefore, stands for an original form *γένεεος*, which, however, is never found in Greek. (See § 56, 1, Note.) The proper substantive stems change *ες* to *ος* in the nominative singular (as in *γέρος*, *τεῖχος*); the adjective stems lengthen *ες* to *ης* in the masculine and feminine, and retain *ες* in the neuter. (See § 66.) A few adjectives in *ηρης* are used substantively, as *τριήρης* (*tritely fitted*, sc. *ράῦς*), *trireme*.

2. The nouns (*η*) *τριήρης*, *trireme*, and (*τό*) *γένος*, *race*, are thus declined:—

Singular.

N.	τριήρης		γένος	
G.	τριήρεος	τριήρους	γένεος	γένους
D.	τριήρεī	τριήρεi	γένεī	γένεi
A.	τριήρεα	τριήρη	γένος	
V.	τριήρες		γένος	

Dual.

N. A. V.	τριήρεε	τριήρη	γένεε	γένη
G. D.	τριηρέοιν	τριήροιν	γενέοιν	γενοῖν

Plural.

N. V.	τριήρεες	τριήρεις	γένεα	γένη
G.	τριηρέων	τριήρων	γενέων	γενῶν
D.	τριηρέοι		γενέσι	
A.	τριηρέας	τριήρεις	γένεα	γένη

NOTE 1. Barytones in *ης* throw back the accent as far as possible in all forms; as voc. Σώκρατες, Δημόσθενες, from Σωκράτης, Δημοσθένης, declined like *τριήρης* in the singular.

NOTE 2. When the termination *ea* is preceded by a vowel, it is generally contracted into *ā*; as ὑγίης, *healthy*, accus. sing. ὑγίᾳ, ὑγᾶ (sometimes ὑγῆ); χρέος, *debt*, N. A. V. plur. χρέā. In the dual, *ee* is irregularly contracted into *η*.

NOTE 3. Proper names in *κλέης* are doubly contracted in the dative, sometimes in the accusative. Περικλέης, *Pericles*, is thus declined (see also § 59, 4):—

N.	Περικλέης	Περικλῆς	
G.	Περικλέεος	Περικλέους	
D.	Περικλέī	Περικλέi	Περικλεī
A.	Περικλέα	Περικλέā	Περικλή
V.	Περίκλεες	Περίκλεις	

§ 53. Nouns in *ις* and *ε* (stems in *ι*), *υς* and *υ* (stems in *υ*), contract only the dative singular, and the nominative, accusative, and vocative plural. Nouns in *ευς* generally contract only the dative singular and the nominative and vocative plural.

1. Most stems in *ι*, with a few in *υ*, change their final *ι* or *υ* to *ε* in all cases except the nominative, accusative, and vocative singular.

The nouns (*ἡ*) *πόλις*, *city*, (stem *πολι-*), *πῆχυς*, *cubit*, (stem *πηχυ-*), and *ἄστυ*, *city* (stem *άστυ-*), are thus declined:—

Singular.

N.	<i>πόλις</i>	<i>πῆχυς</i>	<i>ἄστυ</i>
G.	<i>πόλεως</i>	<i>πῆχεως</i>	<i>ἄστεος</i> (<i>ἄστεως</i>)
D.	<i>πόλεῖ</i>	<i>πόλεις</i>	<i>ἄστεῖ</i> <i>ἄστει</i>
A.	<i>πόλιν</i>	<i>πῆχυν</i>	<i>ἄστυν</i>
V.	<i>πόλι</i>	<i>πῆχυ</i>	<i>ἄστυ</i>

Dual.

N. A. V.	<i>πόλεε</i>	<i>πῆχεε</i>	<i>ἄστεε</i>
G. D.	<i>πόλεοιν</i>	<i>πῆχεοιν</i>	<i>ἄστεοιν</i>

Plural.

N. V.	<i>πόλεες</i>	<i>πόλεις</i>	<i>πῆχεες</i>	<i>πῆχεις</i>	<i>ἄστεα</i>	<i>ἄστη</i>
G.	<i>πόλεων</i>		<i>πῆχεων</i>		<i>ἄστεων</i>	
D.	<i>πόλεσι</i>		<i>πῆχεσι</i>		<i>ἄστεσι</i>	
A.	<i>πόλεας</i>	<i>πόλεις</i>	<i>πῆχεες</i>	<i>πῆχεις</i>	<i>ἄστεα</i>	<i>ἄστη</i>

For the Ionic forms of nouns in *ις*, see § 59, 2.

NOTE 1. Nouns in *ι* are declined like *ἄστυ*; as (*τὸ*) *σινάπι*, *mustard*, gen. *σινάπεος*, dat. *σινάπει*, *σινάπει*, &c.

NOTE 2. The genitives in *εως* and *εων* of nouns in *ις* and *υς* accent the antepenult. So genitives in *εως* of nouns in *υ*.

2. Most nouns in *υς* retain *υ* and are regular; as (*ό*) *ἰχθύς*, *fish*, which is thus declined:—

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>	
N.	<i>ἰχθύς</i>		N. V.	<i>ἰχθύες</i> (<i>ἰχθύς</i>)
G.	<i>ἰχθύος</i>	N. A. V. <i>ἰχθύε</i>	G.	<i>ἰχθύων</i>
D.	<i>ἰχθύι</i> (<i>ἰχθυῖ</i>)	G. D. <i>ἰχθύοιν</i>	D.	<i>ἰχθύσι</i>
A.	<i>ἰχθύν</i>		A.	<i>ἰχθύας</i> <i>ἰχθύες</i>
V.	<i>ἰχθύ</i>			

NOTE 1. The contracted nominative plural in *υς* is not common. The contracted dative in *υς* is Homeric.

NOTE 2. Adjectives in *vs* are declined in the masculine like *πῆχυς*, and in the neuter like *ἀστυ*. But the masculine genitive ends in *eos* (like the neuter); and *eos* and *ea* are not contracted. (See § 67.) *Ἄστυ* is the principal noun in *v*; its genitive *ἀστρεως* is poetic.

3. Nouns in *evs* retain *ev* in the nominative and vocative singular and dative plural; as (ό) *βασιλεύς*, *king* (stem *βασιλευ-*), which is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. <i>βασιλεύς</i>		N. V. <i>βασιλέας</i> <i>βασιλεῖς</i>
G. <i>βασιλέως</i>	N. A. V. <i>βασιλέές</i>	G. <i>βασιλέων</i>
D. <i>βασιλεῖ</i> <i>βασιλεῖ</i>	G. D. <i>βασιλέων</i>	D. <i>βασιλεῦσι</i>
A. <i>βασιλέā</i>		A. <i>βασιλέās</i>
V. <i>βασιλεῦ</i>		

NOTE 1. The stem of nouns in *evs* ended originally in *er* (§ 1, Note 2), in which *r* was dropped before a vowel and was elsewhere changed to *v*. The cases of these nouns are therefore perfectly regular, except in *as* of the genitive (only Attic, see § 59, 3), and long *a* and *as* in the accusative. (See § 54.)

NOTE 2. The older Attic writers (as Thucydides) contract *eas* in the nominative plural of nouns in *evs* into *ης*; as *ἴππης*, *βασιλῆς*, for *ἴππεις*, *βασιλεῖς*. The form in *ης* is rarely found also in the accusative plural; but here *eas* usually remains uncontracted.

NOTE 3. When a vowel precedes, *éas* of the genitive singular may be contracted into *ās*, and *ea* of the accusative singular into *ā*; rarely *éas* of the accusative plural into *ās*, and *éas* of the genitive plural into *āv*. Thus, *Πειραιές*, *Peiraeus*; gen. *Πειραιέως*, *Πειραιῶς*; accus. *Πειραιά*, *Πειραιᾶ*; [*χοές*,] *a kind of measure*; *χοέως*, *χοᾶς*; *χοέα*, *χοᾶ*; *χοέας*, *χοᾶς*; *Δωριές*, *Dorian*; gen. plur. *Δωριέων*, *Δωριῶν*.

§ 54. The nouns (δ, ή) *βοῦς*, *ox* or *cow* (stem *bov-*), (ή) *γραῦς*, *old woman* (stem *grav-*), and (ή) *ναῦς*, *ship* (stem *nav-*), are peculiar in their declension.

The stems of these nouns were originally *bov-*, *grav-*, and *nav-* (compare the Latin *bov-is* and *nav-is*), which dropped *r* before a vowel and changed it to *v* elsewhere. (See § 53, 3, N. 1.) For dialectic forms of *navs*, in which it is much more regular than in Attic, see the Lexicon. In Attic, it changes *na-* to *ne-* before *o* and *ea*, and to *nv-* before *e* and *ia*. They are thus declined:—

Singular.

N.	βοῦς	γραῦς	νεῦς
G.	βοός	γραῖος	νεώς
D.	βοῖ	γραῖ	νηί
A.	βοῦν	γραῖν	ναῖν
V.	βοῦ	γραῖ	ναῖ

Dual.

N. A. V.	βόε	γραῖε	νηῖε
G. D.	βοοῦν	γραῖοιν	νεοῖν

Plural.

N. V.	βόες	γραῖες	νηῖες
G.	βοῶν	γραῖῶν	νεῶν
D.	βοοῖ	γραῖοι	νεοῖ
A.	βοῦς	γραῖς	ναῖς

§ 55. Some feminines in ω contract $\delta\omega$, $\delta\iota$, and $\delta\alpha$ in the singular into $\omega\delta$, $\omega\iota$, and ω , and form the vocative singular irregularly in $\omega\iota$. The dual and plural (which rarely occur) follow the second declension. Ήχώ (§), *echo*, is thus declined:—

<u>Singular.</u>		<u>Dual.</u>	<u>Plural.</u>	
N.	ἡχώ		N. V.	ἡχοί
G.	[ἡχόος]	ἡχοῦς	G.	ἡχῶν
D.	[ἡχῷ]	ἡχοῖ	D.	ἡχοῖ
A.	[ἡχόα]	ἡχώ	A.	ἡχούς
V.	ἡχοῖ			

NOTE 1. Αἰδώς , *shame*, and the Ionic $\eta\omega\delta$, *morning*, form their oblique cases like $\eta\chi\omega$ (but with ω , not ω , in the accusative singular); as αἰδώς , αἰδοῦς , αἰδοί , αἰδῶ , — $\eta\omega\delta$, $\eta\omega\eta\tau$, $\eta\omega\iota$, $\eta\omega$.

Nouns in $\omega\tau$, gen. $\omega\tau\sigma$, are regular, but are sometimes contracted; as $\eta\tau\omega\tau$, *hero*, $\eta\tau\omega\tau\sigma$, $\eta\tau\omega\iota$ (or $\eta\tau\omega\tau$), $\eta\tau\omega\alpha$ (or $\eta\tau\omega\tau$), &c.

NOTE 2. A few nouns in $\omega\tau$ (as $\epsilon\kappa\omega\tau$, *image*, and $\alpha\eta\delta\omega\tau$, *nightingale*) have forms like those of nouns in ω ; as gen. $\epsilon\kappa\omega\tau\sigma$, $\alpha\eta\delta\omega\tau\sigma$; accus. $\epsilon\kappa\omega\tau$; voc. $\alpha\eta\delta\omega\iota$.

NOTE 3. The uncontracted forms of these nouns, in $\delta\omega\tau$, $\delta\iota\tau$, and $\delta\alpha\tau$, are not used. Herodotus has an accusative singular in $\omega\tau\eta\tau$; as 'Ιοῦτ for 'Ιώτ, from 'Ιώ, 'Ιούτ.

§ 56. 1. Neuters in *as*, gen. *aos*, are contracted when the *a* of the stem is followed by a vowel; as (*τὸ*) *γέρας*, *prize*, which is thus declined:—

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>		
N.	<i>γέρας</i>		N.	<i>γέραα</i>	<i>γέρα</i>
G.	<i>γέραος</i>	<i>γέρωας</i>	G.	<i>γεράων</i>	<i>γερῶν</i>
D.	<i>γέραū</i>	<i>γέρα</i>	D.	<i>γέρασι</i>	
A.	<i>γέρας</i>		A.	<i>γέραα</i>	<i>γέρα</i>
V.	<i>γέρας</i>		V.	<i>γέραα</i>	<i>γέρα</i>

NOTE. The original stem of these nouns in *as*, gen. *aos*, is supposed to have ended in *aσ*, as that of nouns in *ης* and *os*, gen. *εos*, is supposed to have ended in *eσ* (§ 52, 1, Note). Here *aσ* dropped *σ* before a vowel or *σ*, but retained it in the nominative. Neuters in *as*, *aos*, which drop *τ* (§ 56, 2) would be said, according to this view, to have one stem in *aτ*, and another in *a(σ)*, the latter appearing in the nominative singular. According to this view, nouns in *as* form their nominative regularly (§ 46, 1).

2. A few neuters in *as*, gen. *aos*, drop *τ* and are contracted like *γέρας*; as (*τὸ*) *κέρας*, *horn*, gen. *κέρατος*, *κέραος*, *κέρως*; dat. *κέρατι*, *κέραū*, *κέρα*; plur. *κέρατα*, *κέραας*, *κέρα*; *κεράων*, *κερῶν*; *κέρασι*.

NOTE. *Ἀπόλλων* and *Ποσειδῶν* (*Ποσειδάων*) contract the accusative into *Ἀπόλλω* and *Ποσειδῶ*, after dropping *ν*.

For a similar contraction of *oνα* into *ω*, and of *oνες* and *oνας* into *oνις*, see the declension of comparatives, § 72, 2.

Syncopated Nouns.

§ 57. Some nouns in *ηρ* (stem *ερ*), gen. *ερος*, are syncopated (§ 14, 2) by dropping *ε* in the genitive and dative singular. In the dative plural they change *ερ* to *ρα* before *σι*. The accent is irregular, the syncopated genitive and dative being accented on the last syllable (except in *Δημήτηρ*). The vocative irregular throws the accent as far back as possible; it also ends in *ερ*, as in barytones (§ 48, 2, a).

1. *Πατήρ* (*ό*), *father*, and *Θυγάτηρ* (*ή*), *daughter*, are thus declined:—

Singular.

N.	πατήρ		θυγάτηρ	
G.	πατέρος	πατρός	θυγατέρος	θυγατρός
D.	πατέρι	πατρί	θυγατέρι	θυγατρί
A.	πατέρα		θυγατέρα	
V.	πάτερ		θύγατερ	

Dual.

N. A. V.	πατέρε		θυγατέρε	
G. D.	πατέρων		θυγατέρων	

Plural.

N. V.	πατέρες		θυγατέρες	
G.	πατέρων		θυγατέρων	
D.	πατράσι		θυγατράσι	
A.	πατέρας		θυγατέρας	

NOTE 1. Μήτηρ (*η*), *mother*, and γαστήρ (*η*), *belly*, are declined and accented like πατήρ. Thus, μήτηρ has μητέρος, μητρός, and μητέρι, μητρί; plur. μητέρες, μητέρων, &c.

*Αστήρ (*δ*), *star*, has ἀστράσι in the dative plural, but is otherwise regular (without syncope).

NOTE 2. The uncontracted forms of all these nouns are often used by the poets, who also syncopate other cases of θυγάτηρ.

2. Ανήρ (*δ*), *man*, drops ε whenever a vowel follows ερ, and inserts δ in its place. It is thus declined:—

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>	
N.	ἀνήρ		N. V.	ἀνέρες
G.	ἀνέρος	ἀνδρός	G.	ἀνέρων
D.	ἀνέρι	ἀνδρί	D.	ἀνδράσι
A.	ἀνέρα	ἀνδρα	A.	ἀνέρας
V.	ἀνερ			ἀνδρας

3. The proper name Δημήτηρ syncopates all the oblique cases, and then accents the *first* syllable. Thus, gen. Δημήτερος, Δημητρος; dat. Δημήτερι, Δημητρι; accus. Δημήτερα, Δημητρα; voc. Δημητερ.

Gender of the Third Declension.

§ 58. The gender of many nouns in this declension must be learned by observation. A few general rules, however, may be given.

1. The following are masculine: substantives ending in *αν*, *ην*, *ευς*, most of those in *ηρ* and *ωρ*, and all that have *ντος* in the genitive. Except (ἡ) *φρήν*, *mind*.

2. The following are feminine: those in *αυς*, *ης* (gen. *ηγρος*), *ας* (gen. *αδος*), *ω* or *ώς* (gen. *ούς*), and most of those in *ις*.

3. The following are neuter: those in *α*, *η*, *ι*, *υ*, *αρ*, *ορ*, *ος*, and *ας* (gen. *ατος* or *αος*).

Dialects.

§ 59. 1. *Gen. and Dat. Dual.* Homeric *ουν* for *ον*.

Dat. Plur. Homeric *εστι*, *εστ*, *στι*, for *σι*.

2. The original *ι* of the stem of nouns in *ις* (Attic gen. *εως*) is retained in the Doric and Ionic. Thus, *πόλις*, *πόλιος*, (*πόλι*) *πόλι*, *πόλιω*, *πόλι*; Dual, *πόλιε*, *πολίοιων*; Plur. *πόλιες*, *πολίων*, *πόλισι*, *πόλιας* (Hdt. *πολίς*). Homer generally has the Attic *πόλει* (with *πόλει*) and *πόλεσι* in the dative. There are also Epic forms *πόληος*, *πόληι*, *πόληες*, *πόληας*. The Attic poets have *πόλεος*.

3. In nouns in *ευς*, Doric and Ionic *βασιλέος* for *βασιλέως*; Epic also *βασιλῆος*, *βασιλῆι*, *βασιλῆα*; *βασιλῆε*, *βασιλῆοιν*; *βασιλῆεσ*, *βασιλῆων*, *βασιλῆεσσι*, *βασιλῆας*. Doric *βασιλῆ* for *βασιλέα*, sometimes used by Attic poets.

4. Nouns in *κλέης* (sometimes others in *έης*) drop the *ε* in Herodotus; as Ἡρακλέης, Ἡρακλῆς. They are then declined like nouns in *ης*; Ἡρακλέος, Ἡρακλέη, Ἡρακλέα, Ἡρακλες. In Homer, *εε* is contracted into *η* (as Ἡρακλῆος, Ἡρακλῆι, Ἡρακλῆα); but sometimes into *ει* (as ἔυκλεής, ἔυκλεέας, contracted ἔυκλείας). *Κλέος*, *glory*, contracts *κλέα* into *κλέα* in Homer.

IRREGULAR NOUNS.

§ 60. 1. Nouns which belong to more than one declension are called *heteroclitic*. Thus *σκότος*, *darkness*, is usually declined like *λόγος* (§ 41), but sometimes like *γένος* (§ 52, 2). So *Οἰδίπος*, *Oedipus*, has genitive *Οἰδίποδος* or *Οἰδίπου*, dative *Οἰδίποδι*, accusative *Οἰδίποδα* or *Οἰδίπουν*.

Especially, proper names in *ης* (gen. *εος*) of the third declen-

sion (except those in *κλέης*) have also an accusative in *ην* like those of the first; as *Δημοσθέης*, accus. *Δημοσθέην* or *Δημοσθέην*. So nouns in *ās* (gen. *առօս* or *աօս*) have poetic forms like the first declension; as *Պոլυδάմաς*, voc. *Պոլυδάմա* (Hom.); *Ալաս*, accus. *Ալառ*.

2. Nouns which have more than one gender are called *heterogeneous*; as (*δ*) *σῖτος*, *corn*, plur. (*τὰ*) *σῖτα*.

3. *Defective nouns* have only certain cases; as *ὄνειρος*, *dream*, *ὄφελος*, *use* (only nom. and accus.); (*τὴν*) *νίφα*, *snow* (only accus.).

4. *Indeclinable nouns* have one form for all cases. These are chiefly foreign words, as *Ἄδαμ*, *Ἰσραὴλ*; and names of letters, *Ἄλφα*, *Βῆτα*, &c.

5. Many of the most important irregularities in declension will be seen by consulting the Lexicon under the following words:—

Ἄιδης, *Hades*.

ἄναξ, *ἄνακτος*, *king*.

ἀρός (gen.), *lamb*.

γάλα, *γάλακτος*, *milk*.

γόνι, *γόνατος* or *γοννός*, *knee*.

γυνή, *γυναικός*, *wife*.

δόρυ, *δόρατος* or *δορός*, *spear*.

ἔτηρ (*ἥρ*), *ἔτος* or *ἥρος*, *spring*.

εἰκών, *εἰκόνος* or *εἰκοῦς*, *image*.

Ζεύς, *Διός*, *Zeus*.

ἡπαρ, *ἡπατος*, *liver*.

ἥρως, *ἥρωος*, *hero*.

θρίξ, *τριχός*, *hair* (§ 17, 2, Note).

κάλως, *κάλω*, *cable*.

κάρδ (*κράς*), *κράatos* or *κρατός*, *head*.

κλεις (*κλῆς*), *κλειδός* or *κλυδός*, *key*.

κύων, *κυνός*, *dog*.

λᾶas (*λᾶs*), *λᾶos* or *λάou*, *stone*.

λίπα, *fat*, *oil*.

μάρτυς, *μάρτυρος*, *witness*.

νῦν, *νῦός* (Attic *νέως*), *ship* (§ 54).

οἶς (*οἰς*), *οἶος* (*οἰος*), *sheep*.

ὄνειρον, *ὄνείρατος*, *dream*.

ὄρνις, *ὄρνιθος*, *bird*.

ὄσσε (dual), *eyes*.

οὖς, *ὡτός*, *ear*.

Πνύξ, *Πυκνός*, *Pnyx*.

πρέσβυτος, *old man*, and *ambassador*; compare *πρεσβύτης* and *πρεσβευτής*.

πῦρ, *πυρός*, *fire*.

ῥόδον, *rose*.

σπέος or *σπεῖος*, *cave*.

νῦδωρ, *νῦδατος*, *water*.

νιός, *νιοῦ* or *νιέος*, *νῖος*, *son*.

χείρ, *χειρός*, *hand*.

χόος (*χοῦς*), *a measure*.

χόος (*χοῦς*), *a mound*.

χρέως (*τό*), *debt*.

χρώς, *χρωτός*, *skin*.

LOCAL ENDINGS.

§ 61. These endings may be added to nouns to denote place : —

-θι, denoting *where* ; as ἀλλοθι, *elsewhere* ; οὐρανόθι, *in heaven*.

-θεν, denoting *whence* ; as οἴκοθεν, *from home*.

-δε (-ζε or -σε), denoting *whither* ; as οἴκαδε, *homeward*.

NOTE 1. In Homer, the forms in -θι and -θεν are governed by a preposition as genitives ; as Ἰλιόθι πρό, *before Ilium* ; ἐξ ἀλλοθεν, *from the sea*.

NOTE 2. Sometimes a relic of an original *locative* case is found, with the ending -ι in the singular and -σι in the plural ; as Ἰσθμοῖ, *at the Isthmus* ; Ἀθήναι, *at Athens*. These forms (and indeed those of § 61) are commonly classed among adverbs.

NOTE 3. The Epic ending φι or φιν forms a genitive or dative in both singular and plural. It is sometimes locative, as κλισίφι, *in the tent* ; and sometimes has other meanings of the genitive or dative, as βίγφι, *with violence*. So after prepositions ; as παρὰ ναῦφι, *by the ships*.

ADJECTIVES.

FIRST AND SECOND DECLENSIONS.

§ 62. 1. Most adjectives in ος have three endings, ος, η, ον. The masculine and neuter are of the second declension, and the feminine is of the first ; as σοφός, σοφή, σοφόν, *wise*.

2. If a vowel or ρ precedes ος, the feminine ends in ἄ ; as ἀξιος, ἀξία, ἀξιον, *worthy*. But adjectives in οος have οη in the feminine, except those in ροος ; as ἀπλόος, ἀπλόη, ἀπλόον, *simple* ; ἀθρόος, ἀθρόα, ἀθρόον, *crowded*.

3. Σοφός, *wise*, and ἀξιος, *worthy*, are thus declined : —

Singular.

N.	σοφός	σοφή	σοφόν	ἀξιος	ἀξία	ἀξιον
G.	σοφοῦ	σοφῆς	σοφοῦ	ἀξίου	ἀξίας	ἀξιον
D.	σοφῷ	σοφῇ	σοφῷ	ἀξίῳ	ἀξίᾳ	ἀξιον
A.	σοφόν	σοφήν	σοφόν	ἀξιον	ἀξίαν	ἀξιον
V.	σοφέ	σοφή	σοφόν	ἀξιε	ἀξία	ἀξιον

Dual.

N. A. V.	σοφώ	σοφά	σοφώ	ἀξίω	ἀξία	ἀξίω
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ἀξίοιν	ἀξίαιν	ἀξίοιν

Plural.

N. V.	σοφοί	σοφαῖ	σοφά	ἀξιοι	ἀξιαι	ἀξια
G.	σοφῶν	σοφῶν	σοφῶν	ἀξίων	ἀξίων	ἀξίων
D.	σοφοῖς	σοφαῖς	σοφοῖς	ἀξιοῖς	ἀξιαῖς	ἀξιοῖς
A.	σοφοῖς	σοφαῖς	σοφά	ἀξιοῖς	ἀξιαῖς	ἀξια

So μακρός, μακρά, μακρόν, *long*; gen. μακροῦ, μακρᾶς, μακροῦ; dat. μακρῷ, μακρῇ, μακρῷ, &c., like ἀξιοῖς.

All participles in *os* are declined like σοφός.

§ 63. Some adjectives in *os*, especially compounds, have only two endings, *os* and *ων*, the feminine being the same as the masculine. They are declined like σοφός, omitting the feminine; as ἀλογος, ἀλογον; gen. ἀλόγου; dat. ἀλόγῳ, &c.

NOTE. Some adjectives may be declined with either two or three endings.

§ 64. A few adjectives of the second declension end in *os* and *ων*, and are declined like *νεώς* and *ἀνώγεων*. *Εὐγεως*, *fertile*, and *ἀγήρως*, *free from old age*, are thus declined:—

Singular.

N. V.	εὐγεως	εὐγεων	ἀγήρως	ἀγήρων
G.	εὐγεω	εὐγεω	ἀγήρω	ἀγήρω
D.	εὐγεῳ	εὐγεῳ	ἀγήρῳ	ἀγήρῳ
A.	εὐγεων	εὐγεων	ἀγήρων	ἀγήρων

Dual.

N. A. V.	εὐγεω	εὐγεω	ἀγήρω	ἀγήρω
G. D.	εὐγεῳν	εὐγεῳν	ἀγήρῳν	ἀγήρῳν

Plural.

N. V.	εὐγεῳ	εὐγεω	ἀγήρῳ	ἀγήρω
G.	εὐγεῳν	εὐγεῳν	ἀγήρῳν	ἀγήρῳν
D.	εὐγεῳς	εὐγεῳς	ἀγήρῳς	ἀγήρῳς
A.	εὐγεῳς	εὐγεῳ	ἀγήρῳς	ἀγήρῳ

For the accent of εὐγεως, see § 22, Note 2

§ 65. Many adjectives in *eos* and *eos* are contracted. *Χρύσεος*, *golden*, *ἀργύρεος*, *of silver*, and *ἀπλός*, *simple*, are thus declined: —

Singular.

N.	χρύσεος	χρυσοῦς	χρυσέα	χρυσῆ	χρύσεος	χρυσοῦν
G.	χρυσέου	χρυσοῦ	χρυσέας	χρυσῆς	χρυσέου	χρυσοῦ
D.	χρυσέῳ	χρυσῷ	χρυσέᾳ	χρυσῇ	χρυσέῳ	χρυσῷ
A.	χρύσεον	χρυσοῦν	χρυσέαν	χρυσῆν	χρύσεον	χρυσοῦν

Dual.

N.	χρυσέω	χρυσῷ	χρυσέα	χρυσᾶ	χρυσέω	χρυσῷ
G.	χρυσέοιν	χρυσοῖν	χρυσέαιν	χρυσαῖν	χρυσέοιν	χρυσοῖν

Plural.

N.	χρύσεοι	χρυσοῖ	χρύσεαι	χρυσαῖ	χρύσεα	χρυσᾶ
G.	χρυσέων	χρυσῶν	χρυσέων	χρυσῶν	χρυσέων	χρυσῶν
D.	χρυσέοις	χρυσοῖς	χρυσέαις	χρυσαῖς	χρυσέοις	χρυσοῖς
A.	χρυσέοις	χρυσοῖς	χρυσέας	χρυσᾶς	χρύσεα	χρυσᾶ

Singular.

N.	ἀργύρεος	ἀργυροῦς	ἀργυρέα	ἀργυρᾶ	ἀργύρεον	ἀργυροῦν
G.	ἀργυρέου	ἀργυροῦ	ἀργυρέας	ἀργυρᾶς	ἀργυρέου	ἀργυροῦ
D.	ἀργυρέῳ	ἀργυρῷ	ἀργυρέᾳ	ἀργυρᾶ	ἀργυρέῳ	ἀργυρῷ
A.	ἀργύρεον	ἀργυροῦν	ἀργυρέαν	ἀργυρᾶν	ἀργύρεον	ἀργυροῦν

Dual.

N.	ἀργυρέω	ἀργυρώ	ἀργυρέα	ἀργυρᾶ	ἀργυρέω	ἀργυρώ
G.	ἀργυρέοιν	ἀργυροῖν	ἀργυρέαιν	ἀργυραῖν	ἀργυρέοιν	ἀργυροῖν

Plural.

N.	ἀργύρεοι	ἀργυροῖ	ἀργύρεαι	ἀργυραῖ	ἀργύρεα	ἀργυρᾶ
G.	ἀργυρέων	ἀργυρῶν	ἀργυρέων	ἀργυρῶν	ἀργυρέων	ἀργυρῶν
D.	ἀργυρέοις	ἀργυροῖς	ἀργυρέαις	ἀργυραῖς	ἀργυρέοις	ἀργυροῖς
A.	ἀργυρέοις	ἀργυροῖς	ἀργυρέας	ἀργυρᾶς	ἀργύρεα	ἀργυρᾶ

C

Singular.

N.	ἀπλός	ἀπλοῦς	ἀπλόη	ἀπλῆ	ἀπλόν	ἀπλοῦν
G.	ἀπλόν	ἀπλοῦ	ἀπλόης	ἀπλῆς	ἀπλόν	ἀπλοῦ
D.	ἀπλόφ	ἀπλῷ	ἀπλόγ	ἀπλῇ	ἀπλόφ	ἀπλῷ
A.	ἀπλόν	ἀπλοῦν	ἀπλόην	ἀπλῆν	ἀπλόν	ἀπλοῦν

Dual.

N.	ἀπλόω	ἀπλώ	ἀπλόα	ἀπλᾶ	ἀπλόω	ἀπλῶ
G.	ἀπλόνων	ἀπλοῦν	ἀπλόαιν	ἀπλαῖν	ἀπλόνων	ἀπλοῦν

Plural.

N.	ἀπλόι	ἀπλόαι	ἀπλά	ἀπλά	ἀπλά
G.	ἀπλῶν	ἀπλόων	ἀπλών	ἀπλών	ἀπλῶν
D.	ἀπλοῖς	ἀπλόαις	ἀπλαῖς	ἀπλόις	ἀπλοῖς
A.	ἀπλοῦς	ἀπλοῦς	ἀπλόας	ἀπλᾶς	ἀπλόα

For the accent, see § 48, Note. For irregular contraction, see § 9, 2, Note; and § 9, 3, Note. No distinct vocative forms occur.

THIRD DECLENSION.

§ 66. Adjectives belonging only to the third declension have two endings. Most of these end in *ης* and *ες*, or in *ων* and *ον*. *Ἀληθής*, *true*, and *πέπων*, *ripe*, are thus declined:—

Singular.

M. F.	N.	M. F.	N.
N.	ἀληθής	ἀληθές	πέπων
G.	ἀληθέος	ἀληθοῦς	πέπονος
D.	ἀληθέϊ	ἀληθεῖ	πέπονι
A.	ἀληθέα	ἀληθή	πέπονα
V.	ἀληθές		πέπον

Dual.

N. A. V.	ἀληθέε	ἀληθῆ	πέπονε
G. D.	ἀληθέοιν	ἀληθοῖν	πεπόνοιν

Plural.

N. V.	ἀληθέεις	ἀληθέα	ἀληθῆ	πέπονες	πέπονα
G.	ἀληθέων	ἀληθῶν		πεπόνων	
D.	ἀληθέσι			πέποσι	
A.	ἀληθέας	ἀληθεῖς	ἀληθέα	πέπονας	πέπονα

NOTE 1. One adjective in *ων*, *έκών*, *έκοῦσα*, *έκόν*, *willing*, has three endings, and is declined like participles in *ων* (§ 68). So its compound, *άκων* (*άέκων*), *unwilling*.

NOTE 2. *Ἴδρις*, *Ἴδρι*, *knowing*, gen. *Ἴδριος*, dat. *Ἴδρι* (for *Ἴδρι*), accus. *Ἴδριν*, *Ἴδρι*, voc. *Ἴδρι*, is regular. See the Lexicon.

NOTE 3. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as *εὐελπις*, *hopeful*, gen. *εὐέλπιδος*; *εὐχαρις*, *graceful*, gen. *εὐχάριτος* (§ 50). But compounds of *πατήρ* and *μήτηρ* end in *ωρ* (gen. *ορος*), and those of *πόλις* in *ις* (gen. *ιδος*).

NOTE 4. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγάς*, *φυγάδος*, *fugitive*; *ἄπαις*, *ἄπαιδος*, *childless*; *ἄγνως*, *ἄγνωτος*, *unknown*; *ἄναλκις*, *ἀνάλκιδος*, *weak*. The oblique cases occasionally occur as neuter.

A very few adjectives of one termination are of the first declension, ending in *ας* or *ης*; as *γενάδας*, *noble*, gen. *γενάδου*.

FIRST AND THIRD DECLENSIONS COMBINED.

§ 67. 1. Most adjectives of this class end in *υς*, *εια*, *υ*, or in *εις*, *εσσα*, *εν*.

Three end in *ᾶς*,—*πᾶς*, *πᾶσα*, *πᾶν*, *all*, declined like *ἴστας* (§ 68), *μέλας*, *μέλαινα*, *μέλαν*, *black*, and *τάλας*, *τάλαινα*, *τάλαν*, *wretched*.

2. *Γλυκύς*, *sweet*, *χαρίεις*, *graceful*, and *μέλας*, *black*, are thus declined:—

Singular.

N.	γλυκύς	γλυκεῖα	γλυκύ
G.	γλυκέος	γλυκείας	γλυκέος
D.	γλυκέῃ γλυκεῖ	γλυκείᾳ	γλυκέῃ γλυκεῖ
A.	γλυκύν	γλυκείαν	γλυκύ
V.	γλυκύ	γλυκεῖα	γλυκύ

Dual.

N. A. V.	γλυκέε	γλυκεία	γλυκέε
G. D.	γλυκέοιν	γλυκείαν	γλυκέοιν

Plural.

N. V.	γλυκέες γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέων	γλυκείων	γλυκέων
D.	γλυκέοις	γλυκείασι	γλυκέοις
A.	γλυκέας γλυκεῖς	γλυκείας	γλυκέα

Singular.

N.	χαρίεις	χαρίεσσα	χαρίεν	μέλας	μέλαινα	μέλαν
G.	χαρίεντος	χαριέσσης	χαρίεντος	μέλανος	μελαίνης	μέλανος
D.	χαρίεντι	χαριέσσῃ	χαρίεντι	μέλανι	μελαίνῃ	μέλανι
A.	χαρίεντα	χαριέσσαν	χαρίεν	μέλανα	μελαίναν	μέλανα
V.	χαρίεν	χαριέσσα	χαρίεν	μέλαν	μελαίνα	μέλαν

Dual.

N. A. V.	χαρίεντε	χαριέσσα	χαρίεντε	μέλανε	μελαίνα	μέλανε
G. D.	χαριέντοιν	χαριέσσαιν	χαριέντοιν	μελάνοιν	μελαίναιν	μελάνοιν

Plural.

N.	χαρίεντες	χαριέσσαι	χαρίεντα	μέλανες	μελαίναι	μέλανα
G.	χαριέντων	χαριέσσῶν	χαριέντων	μελάνων	μελαίνῶν	μελάνων
D.	χαριέντι	χαριέσσῃ	χαριέντι	μέλασι	μελαίναις	μέλασι
A.	χαριέντας	χαριέσσας	χαριέντα	μέλανας	μελαίνας	μέλανα
V.	χαριέντες	χαριέσσαι	χαριέντα	μέλανες	μελαίναι	μέλανα

For the feminine of *γλυκύς* and *μέλας*, see § 108, 4, Note.

NOTE 1. The Ionic feminine of adjectives in *υς* ends in *εα* or *η*. For the dative plural of adjectives in *εις*, see § 16, 5, Note 2.

NOTE 2. Adjectives in *ήεις*, *ήεσσα*, *ήεν*, contract these endings to *ης*, *ησσα*, *ην*; and those in *όεις*, *όεσσα*, *όεν*, contract these endings to *οῦς*, *ούσσα*, *οῦν*; as *τιμήεις*, *τιμήεσσα*, *τιμήεν*, — *τιμῆς*, *τιμῆσσα*, *τιμῆν*, — *valuable*; gen. *τιμήεντος*, *τιμήεσσης*, — *τιμῆντος*, *τιμῆσσης*, &c. So *πλακόεις*, *πλακόεσσα*, *πλακόεν*, — *πλακοῦς*, *πλακοῦσσα*, *πλακοῦν*, — *flat*; gen. *πλακόεντος*, *πλακόεσσης*, — *πλακοῦντος*, *πλακοῦσσης*.

NOTE 3. One adjective in *ην*, — *τέρην*, *τέρεινα*, *τέρεν*, *tender* (Latin *tener*), gen. *τέρενος*, *τερείνης*, *τέρενος*, &c., — is declined after the analogy of *μέλας*. So *ἄρσην* (or *ἄρρην*), *ἄρσεν*, *male*, gen. *ἄρσενος*, which has no feminine form.

§ 68. To this class belong all active and all aorist passive participles. *Λύων*, *loosing*, *ἴστας*, *erecting*, *τιθείς*, *placing*, *δεικνύς*, *showing*, — present active participles of *λύω*, *ἴστημι*, *τίθημι*, and *δείκνυμι*, — and *λελυκώς*, *having loosed*, — perfect active participle of *λύω*, — are thus declined: —

Singular.

N.	λύων	λύουσα	λύον	ιστάε	ιστάσα	ιστάν
G.	λύοντος	λυούσης	λύοντος	ιστάντος	ιστάσης	ιστάντος
D.	λύοντι	λυούσῃ	λύοντι	ιστάντι	ιστάσῃ	ιστάντι
A.	λύοντα	λυούσαν	λύον	ιστάντα	ιστάσαν	ιστάν
V.	λύων	λύουσα	λύον	ιστάε	ιστάσα	ιστάν

Dual.

N. A. V.	λύοντε	λυούσα	λύοντε	ιστάντε	ιστάσα	ιστάντε
G. D.	λυόντων	λυούσαν	λυόντων	ιστάντοιν	ιστάσαιν	ιστάντοιν

Plural.

N. V.	λύοντες	λυούσαι	λύοντα	ιστάντες	ιστάσαι	ιστάντα
G.	λυόντων	λυούσων	λυόντων	ιστάντων	ιστάσων	ιστάντων
D.	λύοντι	λυούσῃ	λύοντι	ιστάντι	ιστάσῃ	ιστάντι
A.	λύοντας	λυούσας	λύοντα	ιστάντας	ιστάσας	ιστάντα

Singular.

N.	δεικνύ	δεικνύσα	δεικνύ	τιθεί	τιθείσα	τιθέν
G.	δεικνύντος	δεικνύσης	δεικνύντος	τιθέντος	τιθείσης	τιθέντος
D.	δεικνύντι	δεικνύσῃ	δεικνύντι	τιθέντι	τιθείσῃ	τιθέντι
A.	δεικνύντα	δεικνύσαν	δεικνύ	τιθέντα	τιθείσαν	τιθέν
V.	δεικνύ	δεικνύσα	δεικνύ	τιθείς	τιθείσα	τιθέν

Dual.

N. A. V.	δεικνύντε	δεικνύσα	δεικνύντε	τιθέντε	τιθείσα	τιθέντε
G. D.	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν	τιθέντοιν	τιθείσαιν	τιθέντοιν

Plural.

N. V.	δεικνύντες	δεικνύσαι	δεικνύντα	τιθέντες	τιθείσαι	τιθέντα
G.	δεικνύντων	δεικνύσων	δεικνύντων	τιθέντων	τιθείσων	τιθέντων
D.	δεικνύντι	δεικνύσῃ	δεικνύντι	τιθέντι	τιθείσῃ	τιθέντι
A.	δεικνύντας	δεικνύσας	δεικνύντα	τιθέντας	τιθείσας	τιθέντα

Singular.

N.	λελυκώς	λελυκυῖα	λελυκός
G.	λελυκότος	λελυκυῖας	λελυκότος
D.	λελυκότι	λελυκυῖφ	λελυκότι
A.	λελυκότα	λελυκυῖαν	λελυκότα
V.	λελυκώς	λελυκυῖα	λελυκός

Dual.

N. A. V.	λελυκότε	λελυκυῖα	λελυκότε
G. D.	λελυκότοιν	λελυκυῖαιν	λελυκότοιν

Plural.

N. V.	λελυκότες	λελυκυῖαι	λελυκότα
G.	λελυκότων	λελυκυῖῶν	λελυκότων
D.	λελυκότσι	λελυκυῖαῖς	λελυκότσι
A.	λελυκότας	λελυκυῖας	λελυκότα

NOTE. All participles in *ων* are declined like *λύων*. Participles in *ους* are declined like *λύων*, except in the nominative and vocative singular; as διδούς, διδούσα, διδόν, *giving*; gen. διδόντος, διδούσης; dat. διδόντι, διδούσῃ, &c. Aorist active participles in *ας* are declined like *ιστάς*; as λύσας, λύσασα, λύσαν, *having loosed*; gen. λύσαντος, λυσάσης; dat. λύσαντι, λυσάσῃ, &c. Aorist passive participles in *εις* are declined like *τιθείς*; as λυθείς, λυθεῖσα, λυθέν, *loosed*; gen. λυθέντος, λυθείσης; dat. λυθέντι, λυθείσῃ, &c. When the accent differs from that of the paradigm, it follows the general principle (§ 25, 1). See § 119, Note.

§ 69. Participles in *άων*, *έων*, and *όων* are contracted. *Τιμάων*, *τιμῶν*, *honoring*, and *φιλέων*, *φιλῶν*, *loving*, are declined as follows:—

Singular.

N.	τιμάων	τιμῶν	τιμάουσα	τιμῶσα	τιμάον	τιμῶν
G.	τιμάοντος	τιμῶντος	τιμαούσης	τιμώσης	τιμάοντος	τιμῶντος
D.	τιμάοντι	τιμῶντι	τιμαούσῃ	τιμώσῃ	τιμάοντι	τιμῶντι
A.	τιμάοντα	τιμῶντα	τιμάουσαν	τιμῶσαν	τιμάον	τιμῶν
V.	τιμάων	τιμῶν	τιμάουσα	τιμῶσα	τιμάον	τιμῶν

Dual.

N.	τιμάοντε	τιμῶντε	τιμαούσα	τιμῶσα	τιμάοντε	τιμῶντε
G.	τιμαόντοιν	τιμῶντοιν	τιμαούσαιν	τιμώσαιν	τιμαόντοιν	τιμῶντοιν

Plural.

N. τιμάοντες τιμώντες	τιμάουσαι τιμώσαι	τιμάοντα τιμώντα
G. τιμαόντων τιμώντων	τιμαουσῶν τιμωσῶν	τιμάοντων τιμώντων
D. τιμάοντοι τιμώντοι	τιμαούσαις τιμώσαις	τιμάοντοι τιμώσοι
A. τιμάοντας τιμώντας	τιμαούσας τιμώσας	τιμάοντας τιμώντας
V. τιμάοντες τιμώντες	τιμάουσαι τιμώσαι	τιμάοντα τιμώντα

Singular.

N. φιλέων φιλῶν	φιλέουσα φιλοῦσα	φιλέον φιλοῦν
G. φιλέοντος φιλοῦντος	φιλεούσης φιλούσης	φιλέοντος φιλοῦντος
D. φιλέοντι φιλοῦντι	φιλεούσῃ φιλούσῃ	φιλέοντι φιλοῦντι
A. φιλέοντα φιλοῦντα	φιλέουσαν φιλοῦσαν	φιλέον φιλοῦν
V. φιλέων φιλῶν	φιλέουσα φιλοῦσα	φιλέον φιλοῦν

Dual.

N. φιλέοντε φιλοῦντε	φιλεούσα φιλούσα	φιλέοντε φιλοῦντε
G. φιλέοντοι φιλοῦντοι	φιλεούσαν φιλούσαν	φιλέοντοι φιλοῦντοι

Plural.

N. φιλέοντες φιλοῦντες	φιλέουσαι φιλοῦσαι	φιλέοντα φιλοῦντα
G. φιλέοντων φιλοῦντων	φιλεούσων φιλοῦσων	φιλέοντων φιλοῦντων
D. φιλέοντοι φιλοῦντοι	φιλεούσαις φιλοῦσαις	φιλέοντοι φιλοῦντοι
A. φιλέοντας φιλοῦντας	φιλεούσας φιλοῦσας	φιλέοντας φιλοῦντας
V. φιλέοντες φιλοῦντες	φιλέουσαι φιλοῦσαι	φιλέοντα φιλοῦντα

The present participles of verbs in *ῶ* (contracted *ῶ*) are declined in their contracted form like φιλῶ, the contracted form of φιλέων. Thus δηλῶν, δηλοῦσα, δηλοῦν, *manifesting*; gen. δηλοῦντος, δηλούσης; dat. δηλοῦντι, δηλοῦσῃ, &c. The uncontracted form of verbs in *ῶ* is not used.

NOTE. A few second perfect participles in *άως* and *έως* have *ῶσα* in the feminine, and retain *ῶ* in the oblique cases; as τεθνεώς, τεθνεῶσα, τεθνεός, *dead*; gen. τεθνεώτος, τεθνεώσης, &c. Those in *άως* are contracted in Attic; as ἔσταώς, ἔσταώσα, ἔσταός, contr. ἔστώς, ἔστῶσα, ἔστός (irregular for ἔστώς); gen. ἔστώτος, ἔστώσης &c. (See § 130.)

§ 70. The most important irregular adjectives are *μέγας*, *great*, and *πολύς*, *much*, which are thus declined:—

Singular.

N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύν
V.	μεγάλε	μεγάλη	μέγα			—

Dual.

N. A. V.	μεγάλω	μεγάλα	μεγάλω		
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν		Wanting.

Plural.

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλοις	μεγάλας	μεγάλα	πολλοῖς	πολλαῖς	πολλά

Most of the forms of these adjectives are derived from stems in *ο*, *μεγαλο-* and *πολλο-*. *Πολλός*, *ἡ*, *όν*, is found in Homer and Herodotus, declined regularly throughout. In Homer, *πολύς* has forms *πολέος*, *πολέες*, *πολέων*, &c., which must not be confounded with Epic forms of *πολύς* (§ 59).

NOTE. Πράος (or *πρᾶος*), *mild*, forms its feminine like an adjective in *υς*; as *πραιέα*, *πραιέας*, *πραιέᾳ*, &c. The masculine and neuter plural have forms in *εῖς*, *έα*, &c., like those of *γλυκύς*, as well as the regular forms in *οι*, &c.

COMPARISON OF ADJECTIVES.

I. Comparison by *-τερος* *-τατος*.

§ 71. Most adjectives add *τερος* to the *stem* to form the comparative, and *τατος* to form the superlative. Stems in *ο* with a short penult change *ο* to *ω* before *τερος* and *τατος*. E. g.

Κοῦφος (*κουφο-*), *light*, *κουφότερος*, *lighter*, *κουφότατος*, *lightest*.

Σοφός (*σοφο-*), *wise*, *σοφότερος*, *wiser*, *σοφότατος*, *wisest*.

Σεμνός (*σεμνο-*), *august*, *σεμνότερος*, *severer*.

Πικρός (*πικρο-*), *bitter*, *πικρότερος*, *bitterer*.

Όξυς (*όξυ-*), *sharp*, *όξυτερος*, *sharper*.

Μέλας (*μελαν-*), *black*, *μελάντερος*, *blacker*.

Άληθής (*άληθεο-*), *true*, *άληθέστερος*, *truer*. (§ 52, 1.)

NOTE 1. Stems in *o* do not lengthen *o* to *ω* if the penultimate vowel is followed by a mute and a liquid (19, 3). See *πικρός*, above.

NOTE 2. *Μέσος*, *middle*, and a few others drop *os* and add *άιτερος* and *άιτατος*; as *μέσος*, *μεσαίτερος*, *μεσαίτατος*; *ἴδιος*, *ἴδιαίτερος*, *ἴδιαίτατος*.

NOTE 3. Adjectives in *eos* drop *os* and add *έστερος* and *έστατος*, which are contracted with *o* to *ούστερος* and *ούστατος*; as *εὔρος*, *well-disposed*, *εὐνούστερος*, *εὐνούστατος*.

NOTE 4. Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as *σώφρων* (*σωφρον-*), *prudent*, *σωφρονέστερος*, *σωφρονέστατος*.

NOTE 5. Adjectives in *eis* change final *ετ-* of the stem to *εσ-*, and add *τερος* and *τατος*; as *χαρίεις* (*χαριεντ-*), *graceful*, *χαριέστερος*, *χαριέστατος*.

II. Comparison by *-ιων*, *-ιστος*.

§ 72. 1. Some adjectives in *υς* and *ρος* are compared by changing *these endings* to *ιων* and *ιστος*. E. g.

‘Ηδύς, *sweet*, *ηδίων*, *ηδιστος*.

Ταχύς, *swift*, *ταχίων* (commonly *θάστων*), *τάχιστος*.

Αἰσχρός, *base*, *αἰσχίων*, *αἰσχιστος*.

Ἐχθρός, *hostile*, *ἐχθίων*, *ἐχθιστος*.

Κυδρός, *glorious*, *κυδίων*, *κύδιστος*.

Some adjectives have both *ιων*, *ιστος*, and *τερος*, *τατος*.

2. Comparatives in *ιων*, neuter *ιον*, are thus declined:—

Singular.

Dual.

N. *ηδίων* *ηδιων*

G. *ηδίωνος*

N. A. V. *ηδίωνε*

D. *ηδίων*

G. D. *ηδιώνων*

A. *ηδίωνα* *ηδίω* *ηδιον*

Plural.

N. V. *ηδίωνες* *ηδίους* *ηδίωνα* *ηδίω*

G. *ηδιώνων*

D. *ηδίωσι*

A. *ηδίωνας* *ηδίους* *ηδίωνα* *ηδίω*

The terminations *-ονα*, *-ονες*, and *-ονας* drop *ν*, and are contracted into *-ω* and *-ονς*. (See § 56, 2, Note.) The vocative singular of these comparatives seems not to occur.

The irregular comparatives in *ων* are declined like *ηδίων*.

III. Irregular Comparison.

§ 73. 1. The following are the most important cases of irregular comparison:—

1. ἀγαθός, *good*, ἀμείνων,

ἀρείων (Hom.),

βελτίων,

κρείσσων οг κρείττων,

φέρτερος,

λωίων, λόφων,

ἀριστος,

βέλτιστος,

κράτιστος,

φέρτατος, φέριστος,

λώιστος, λόφτος.

2. κακός, *bad*, κακίων,

χείρων,

ἡσσων οг ὥττων (§ 108, 4, N.).

κάκιστος,

χείριστος,

ηκυτος (rare).

3. καλός, *beautiful*, καλλίων,

4. μέγας, *great*, μείζων (Hdt. μέζων),

5. μικρός, *small*, μικρότερος,

ελάσσων οг ελάττων,

μείων

μέγιστος.

μικρότατος,

ελάχιστος,

μείστος (Poetic).

6. δλίγος, *little*, *few*,

ελάσσων οг ελάττων,

δλίγιστος,

ελάχιστος.

7. πένης, *poor*, πενέστερος,

8. πολύς, *much*, πλείων οг πλέων,

9. ράδιος, *easy*, ράμων,

10. ταχύς, *swift*, θάσσων (for ταχιών, § 108, 4, N.).

11. φίλος, *dear*, φίλτερος,

πενέστατος.

πλείστος.

ράστος.

τάχιστος.

φίλτατος.

NOTE. Irregularities in the comparison of the following words will be found in the Lexicon:—

αἰσχρός, ἀλγεινός, ἄρπαξ, ἄφθονος, ἄχαρις, βαθύς, βλάξ, βραδύς, γεραιός, γλυκύς, ἐπιλήσμων, ἐπίχαρις, ἡσυχος, μάκαρ, μακρός, μέσος, νέος, δλίγος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβυς, προῦργον, σπουδαῖος, σχολαῖος, φίλος, ψευδής, ὡκύς.

2. Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. E. g.

Ἄνωτερος, *upper*, ἀνώτατος, *uppermost*, from ἄνω, *up*; πρότερος, *former*, πρώτος οг πράτιστος, *first*, from πρό, *before*; κατώτερος, *lower*, κατώτατος, *lowest*, from κάτω, *downward*.

See also in the Lexicon ἀγχότερος, ἀφάρτερος, κερδίων, ὀπλότερος, προσώτερος, ρίγιον (neuter), ὑπέρτερος, ὕστερος, ὑψίων, φαάντερος, with their regular superlatives; also ἔσχατος and κύδιστος.

3. Comparatives and superlatives may be formed from nouns, and even from pronouns. E. g.

Βασιλεύς, *king*, βασιλεύτερος, *a greater king*, βασιλεύτατος, *the greatest king*, κλέπτης, *thief*, κλεπτίστερος, κλεπτίστατος; κίων, *dog*, κύντερος, *more impudent*, κύντατος, *most impudent*. So αὐτός, *self*, αὐτότατος, *his very self*, ipsissimus.

ADVERBS AND THEIR COMPARISON.

§ 74. 1. Adverbs are regularly formed from adjectives. Their form (including the accent) is found by changing *v* of the genitive plural masculine to *s*. E. g.

Φίλως, *dearly*, from φίλος; δικαίως, *justly*, from δίκαιος; σοφῶς, *wisely*, from σοφός; ἡδέως, *sweetly*, from ἡδύς (gen. plur. ἡδέων); ἀληθῶς, *truly*, from ἀληθής (gen. plur. ἀληθέων, ἀληθῶν); σαφῶς (Ionic σαφέως), *plainly*, from σαφής (gen. plur. σαφέων, σαφῶν); πάντως, *wholly*, from πᾶς (gen. plur. πάντων).

2. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. E. g.

Πολύ and πολλά, *much*, from πολύς; μέγα or μεγάλα, *greatly*, from μέγας (also μεγάλως, § 74, 1); μόνον, *only*, from μόνος, *alone*.

NOTE. Other forms of adverbs with various terminations will be learned by practice.

§ 75. The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb; and the neuter accusative *plural* of the superlative forms the superlative of the adverb. E. g.

Σοφῶς (from σοφός), *wisely*; σοφώτερον, *more wisely*; σοφώτατα, *most wisely*. Ἀληθῶς (from ἀληθής), *truly*; ἀληθέστερον, ἀληθέστατα. Ἡδέως (from ἡδύς), *sweetly*, ἡδιον, ἡδιστα. Χαριέντως (from χαρίεις), *gracefully*; χαριέστερον, χαριέστατα. Σωφρόνως (from σώφρων), *prudently*; σωφρονέστερον, σωφρονέστατα.

NOTE 1. Other adverbs generally form a comparative in τερώ, and a superlative in τατώ; as ἄνω, *above*; ἀνωτέρω, ἀνωτάτω.

A few comparatives end in *τέρως*; as *βεβαιοτέρως*, *more firmly*, from *βεβαιώς*.

NOTE 2. Some adverbs are irregular in their comparison; as *μᾶλα*, *much*, *very*, *μᾶλλον* (for *μαλιον*), *more*, *rather*, *μᾶλιστα*, *most*, *especially*.

NUMERALS.

§ 76. The most important numerals are the *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs. These are here given:—

	Sign.	Cardinal.	Ordinal.	Adverb.
1	α'	εἷς, μία, ἕν, one	πρῶτος, first	ἄπαξ, once
2	β'	δύο, two	δεύτερος, second.	δὶς, twice
3	γ'	τρεῖς, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ϛ'	ἕξ	ἕκτος	ἕξακις
7	ζ'	έπτά	έβδομος	έπτάκις
8	η'	δέκτω	δύοδος	δέκτακις
9	ϟ'	δέντεα	δέκατος	ένάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ένδεκα	ένδεκατος	ένδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρισκαίδεκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ιι'	έκκαιδεκα	έκκαιδεκατος	
17	ιζ'	έπτακαίδεκα	έπτακαιδέκατος	
18	ιη'	δέκτωκαίδεκα	δέκτωκαιδέκατος	
19	ιω'	έννεακαίδεκα	έννεακαιδέκατος	
20	κ'	εἴκοσι	είκοστός	είκοσάκις
21	κα'	εἷς καὶ εἴκοσι οΓ εἴκοσι εἷς	πρῶτος καὶ είκοστός	
30	λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ'	τεσσαράκοντα	τεσσαράκοστός	τεσσαράκοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	έξήκοντα	έξηκοστός	έξηκοντάκις
70	ο'	έβδομήκοντα	έβδομηκοστός	έβδομηκοντάκις
80	π'	δύοδήκοντα	δύδοηκοστός	δύδοηκοντάκις
90	ϙ'	ένενήκοντα	ένενηκοστός	ένενηκοντάκις
100	ϙ'	έκατόν	έκατοστός	έκατοντάκις
200	ϙ'	διακόσιοι, αι, α	διακοσιοστός	διακοσιάκις

300	τ'	τριάκόσιοι, αι, α	τριακοσιοστός	
400	υ'	τετράκόσιοι, αι, α	τετρακοσιοστός	
500	φ'	πεντάκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	έξακόσιοι, αι, α	έξακοσιοστός	
700	ψ'	έπτακόσιοι, αι, α	έπτακοσιοστός	
800	ω'	δικτάκοσιοι, αι, α	δικτακοσιοστός	
900	Ϟ'	ένακόσιοι, αι, α	ένακοσιοστός	
1000	μ'	χιλιοι, αι, α	χιλιοστός	χιλιάκις
2000	β'	δισχιλιοι, αι, α	δισχιλιοστός	
3000	γ'	τρισχιλιοι, αι, α	τρισχιλιοστός	
10000	ε'	μυριοι, αι, α	μυριοστός	μυριάκις

NOTE. The dialects have the following peculiar forms:—

1—4. See § 77, 1, Note 1. Epic τρίταος, τέτρατος.

12. Doric and Ionic δυάδεκα; Poetic δυοκαΐδεκα.

20. Epic ἑείκοσι; Doric εἴκατη.

30, 80, 200, 300. Ionic τριήκοντα, ὄγδώκοντα, διηκόσιοι, τριηκόσιοι.

40. Herod. τεσσερήκοντα.

§ 77. 1. The cardinal numbers εἷς, one, δύο, two, τρεῖς, three, and τέσσαρες (or τέτταρες), four, are thus declined:—

N.	εἷς	μία	ἕν		
G.	ἐνός	μιᾶς	ἐνός	N. A.	δύο
D.	ἐνὶ	μιᾷ	ἐνὶ	G. D.	δυοῖν
A.	ἐνα	μίαν	ἐν		

N.	τρεῖς	τρία	τέσσαρες	τέσσαρα
G.	τριῶν		τεσσάρων	
D.	τριστὶ		τέσσαρσι	
A.	τρεῖς	τρία	τέσσαρας	τέσσαρα

NOTE 1. Homer has fem. ἥ, ἥης, &c., for μία; and ἥφ for ἐνί. Homer has δύω for δύο, and forms δοιώ, δοιοί (declined regularly). For δυῶν, δυοῖσι, and other forms, see the Lexicon. (Δύο is sometimes indeclinable.) Herodotus has τέσσαρες, and the poets have τέτρατος.

NOTE 2. The compounds οὐδεῖς and μηδεῖς, no one, none, are declined like εἷς. Thus, οὐδεῖς, οὐδεμία, οὐδέν; gen. οὐδενός, οὐδεμῖας; dat. οὐδενί, οὐδεμῖᾳ; &c. Plural forms sometimes occur; as οὐδέρες, οὐδένων, οὐδέσι, οὐδένας, μηδένες, &c. When οὐδέ or μηδέ is separated

from *eis* (by a preposition or by *ἀντα*), the negative is more emphatic; as *έξ οὐδενός*, *from no one*; *οὐδὲ έξ ἑνός*, *from not even one*.

NOTE 3. *Both* is expressed by *ἀμφω*, *ambo*, *ἀμφοῖν*; and by *ἀμφότερος*, generally plural, *ἀμφότεροι*, *αι*, *a*.

2. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in *ιω* and all the ordinals are declined regularly like other adjectives in *ος*.

NOTE 1. When *τρεῖς καὶ δίκα* and *τέσσαρες καὶ δίκα* are used for 13 and 14, the first part is declined. In ordinals we may say *τρίτος καὶ δέκατος*, &c.

NOTE 2. In compound expressions like 21, 22, &c., 31, 32, &c., 121, 122, &c., the numbers can be connected by *καὶ* in either order; but if *καὶ* is omitted, the larger precedes. Thus, *εἷς καὶ εἴκοσι*, *one and twenty*, or *εἴκοσι καὶ εἷς*, *twenty and one*; but (without *καὶ*) only *εἴκοσι εἷς*, *twenty-one*.

NOTE 3. *Μύριος* means *ten thousand*, while *μυρίοις* means *innumerable*. We find even *μυρίοις*, *countless*.

NOTE 4. Numbers are usually expressed by letters; the two obsolete letters, *Vau* and *Koppa*, and the character *San*, denoting 6, 90, and 900. (See § 1, Note 2.) The last letter in a numerical expression has an accent above. Thousands begin anew with *μ*, with a stroke below. Thus, *μωξή*, 1868; *βχκέ*, 2625; *δκέ*, 4025; *βγ*, 2003; *φμ*, 540; *ρδ*, 104.

The letters of the ordinary Greek alphabet are used to number the books of the Iliad and Odyssey, each poem having twenty-four.

THE ARTICLE.

§ 78. The definite article *ὁ*, *the* (stem *το-*), is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. <i>ὁ</i> <i>ἡ</i> <i>τό</i>		N. <i>οἱ</i> <i>αι</i> <i>τά</i>
G. <i>τοῦ</i> <i>τῆς</i> <i>τοῦ</i>	N. A. <i>τώ</i> <i>τά</i> <i>τώ</i>	G. <i>τῶν</i>
D. <i>τῷ</i> <i>τῇ</i> <i>τῷ</i>	G. D. <i>τοῖς</i> <i>ταῖς</i> <i>τοῖς</i>	D. <i>τοῖς</i> <i>ταῖς</i> <i>τοῖς</i>
A. <i>τόν</i> <i>τήν</i> <i>τό</i>		A. <i>τούς</i> <i>τάς</i> <i>τά</i>

NOTE 1. The Greek has no indefinite article; but often the indefinite *τις* (§ 84) may be translated by *a* or *an*; as *ἄνθρωπός τις*, *a certain man*, often simply *a man*.

NOTE 2. The feminine dual *τά* is rare, and *τά* is generally used for all genders. (§ 138, Note 5.) The regular nominatives *τοί* and *ται* are Epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as *τοῦ*, *τοῦ*, *τάν*, *τάντι*, *τῆσι*, *τῆς*.

PRONOUNS.

Personal and Intensive Pronouns.

§ 79. 1. The *personal* pronouns are *ἐγώ*, *I*, *σύ*, *thou*, and *οὐ* (genitive), *of him*, *of her*, *of it*. *Αὐτός*, *himself*, &c. is used as a personal pronoun for *him*, *her*, *it*, in the oblique cases, but never in the nominative. They are thus declined:—

Singular.

N.	ἐγώ	σύ	—	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μοῦ	σοῦ	οὐ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	οἱ	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	εῖ	αὐτώ	αὐτήν	αὐτό

Dual.

N. A.	τό	σφό	(σφαί)	αὐτά	αὐτά	αὐτά
G. D.	τῷν	σφῷν	(σφαῖν)	αὐτοῖν	αὐταῖν	αὐτοῖν

Plural.

N.	ἡμεῖς	ἡμεῖς	σφεῖς (σφέα)	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ἡμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ἡμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ἡμᾶς	σφᾶς (σφέα)	αὐτούς	αὐτάς	αὐτά

Σφαί, σφαῖν, and the neuter σφέα are not used in Attic prose.

NOTE 1. *Αὐτός* in the nominative of all numbers, and as an *adjective* pronoun in the oblique cases, is *intensive*, like *ipse* (see § 145). For δ *αὐτός*, *the same*, see § 79, 2. For the uses of οὐ, see § 144, 2.

NOTE 2. The following is the Ionic declension of *ἐγώ*, *σύ*, and *οὐ*. The forms in () are not used by Herodotus.

Sing. N.	ἐγώ (ἐγών)	σύ (τύνη)	
G.	ἐμεῦ, μεῦ, from ἐμέο (ἐμεῖο, ἐμέθει)	σέο, σεῦ (σεῖο, σέθει)	(εο) εῦ
D.	ἐμοί, μοί	σοί, τοί (τεῖν)	(εο) εθει
A.	ἐμέ, μέ	σέ	ε (εε)

<i>Dual N. A.</i>	(<i>τῶι, τῷ</i>)	(<i>σφῶι, σφῷ</i>)	(<i>σφωῖ</i>)
<i>G. D.</i>	(<i>τῶῶι</i>)	(<i>σφῶῶι, σφῷ</i>)	(<i>σφωῖ</i>)
<i>Plur. N.</i>	<i>ἡμεῖς</i> (<i>ἅμμετς</i>)	<i>ἡμεῖς</i> (<i>ἅμμετς</i>)	
<i>G.</i>	<i>ἡμεῖων</i> (<i>ἅμμειων</i>)	<i>ἡμεῖων</i> (<i>ἅμμειων</i>)	<i>σφέων</i> (<i>σφειων</i>)
<i>D.</i>	<i>ἡμῖν</i> (<i>ἅμμι</i>)	<i>ἡμῖν</i> (<i>ἅμμι</i>)	<i>σφίσι, σφί(ρ)</i>
<i>A.</i>	<i>ἡμέας</i> (<i>ἅμμε</i>)	<i>ἡμέας</i> (<i>ἅμμε</i>)	<i>σφέας</i> (<i>σφείας</i>), <i>σφέ</i>

Herodotus has also *σφεῖς* and *σφέια* in the plural of the third person, which are not found in Homer.

Σφέ is used as both singular and plural, *him, her, it, them*, by the tragedians.

The tragedians use the Doric accusative *νίν* as a personal pronoun in all genders, and in both singular and plural. The Ionic form *μίν* is used in all genders, but only in the singular.

The poets sometimes shorten the final syllable of *ἡμῖν*, *ἡμᾶς*, *ἡμῖν*, *ἡμᾶς*, and *σφέας*, changing the circumflex to the acute; and sometimes accenting *ἡμιν*, *ἡμας*, &c.

Herodotus has *αὐτέων* in the feminine (not in the masculine or the neuter) for *αὐτῶν* (§ 39). See § 83, N. 3. The Ionic contracts *δ αὐτός* into *αὐτός* or *αὐτός*, and *τὸ αὐτό* into *ταῦτό* (§ 3).

2. *Αὐτός* preceded by the article means *the same*; as *δ αὐτός ἀνήρ*, *the same man*; *τὸν αὐτὸν πόλεμον*, *the same war*. (See § 142, 4, Note 2.)

NOTE. *Αὐτός* is often contracted with the article; as *ταῦτοῦ* for *τοῦ αὐτοῦ*; *ταῦτῷ* for *τῷ αὐτῷ*; *ταῦτῃ* for *τῇ αὐτῇ* (not to be confounded with *ταύτῃ* from *οὐτός*). In the contract form the neuter singular has *ταῦτό* or *ταῦτόν*.

Reflexive Pronouns.

§ 80. The reflexive pronouns are *ἐμαυτοῦ*, *ἐμαυτῆς*, *of myself*, *σεαυτοῦ*, *σεαυτῆς*, *of thyself*, and *έαυτοῦ*, *έαυτῆς*, *of himself, herself, itself*. They are thus declined:—

Singular.

<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
<i>G.</i> <i>ἐμαυτοῦ</i>	<i>ἐμαυτῆς</i>	<i>σεαυτοῦ</i> or <i>σαυτοῦ</i>	<i>σεαυτῆς</i> or <i>σαυτῆς</i>
<i>D.</i> <i>ἐμαυτῷ</i>	<i>ἐμαυτῇ</i>	<i>σεαυτῷ</i> or <i>σαυτῷ</i>	<i>σεαυτῇ</i> or <i>σαυτῇ</i>
<i>A.</i> <i>ἐμαυτόν</i>	<i>ἐμαυτήν</i>	<i>σεαυτόν</i> or <i>σαυτόν</i>	<i>σεαυτήν</i> or <i>σαυτήν</i>

Plural.

<i>G.</i>	<i>ἡμῶν αὐτῶν</i>	<i>ἡμῶν αὐτῶν</i>
<i>D.</i>	<i>ἡμῖν αὐτοῖς</i>	<i>ἡμῖν αὐτοῖς</i>
<i>A.</i>	<i>ἡμᾶς αὐτούς</i>	<i>ἡμᾶς αὐτός</i>

Singular.			Plural.		
G.	έαυτοῦ	έαυτῆς	έαυτοῦ		έαυτῶν
D.	έαυτῷ	έαυτῇ	έαυτῷ	έαυτοῖς	έαυταις
A.	έαυτόν	έαυτήν	έαυτό	έαυτούς	έαυτάς
contracted into					
G.	αὐτοῦ	αὐτῆς	αὐτοῦ		αὐτῶν
D.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταις
A.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς

The contracted forms of *έαυτοῦ* must not be confounded with *αὐτοῦ*, &c., from *αὐτός*.

NOTE. The reflexives are compounded of the personal pronouns and *αὐτός*. These appear separately in the plural of the first and second persons, and in Homer in all persons and numbers. Herodotus has *έμεωτοῦ*, *τεωτοῦ*, *έωντοῦ*.

Reciprocal Pronoun.

§ 81. The reciprocal pronoun is *ἀλλήλων*, *of one another*, used only in the dual and plural. It is thus declined:—

Dual.			Plural.		
G.	ἀλλήλων	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων
D.	ἀλλήλων	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοις	ἀλλήλαις
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω	ἀλλήλους	ἀλλήλας

Possessive Pronouns.

§ 82. The possessive pronouns are *ἐμός*, *my*, *σός*, *thy*, *ὅς*, *his*; *ἡμέτερος*, *our*, *ὑμέτερος*, *your*, *σφέτερος*, *their*. They are declined like adjectives in *ος*.

NOTE. Homer has dual possessives *κωτέρος*, *of us two*, *σφωτέρος*, *of you two*; also *τεός* (Doric) for *σός*, *ἔός* for *ὅς*, *ἄμος* and *ἄμός* (*ā*) for *ἡμέτερος* (in Attic poetry for *ἐμός*), *ύμος* for *ὑμέτερος*, *σφός* for *σφέτερος*. *Ος* is not used in Attic prose.

Demonstrative Pronouns.

§ 83. The demonstrative pronouns are *οὗτος* and *οὗτε*, *this*, and *ἐκεῖνος*, *that*. They are thus declined:—

Singular.

N.	οὗτος	αὕτη	τοῦτο	όδε	ἡδε	τόδε
G.	τούτου	ταύτης	τούτου	τοῦνδε	τῆσδε	τοῦνδε
D.	τούτῳ	ταύτῃ	τούτῳ	τῷδε	τῇδε	τῷδε
A.	τούτον	ταύτην	τοῦτο	τόνδε	τήνδε	τόδε

Dual.

N. A.	τούτω	ταύτα	τούτω	τώδε	τάδε	τώδε
G. D.	τούτοις	ταύταιν	τούτοις	τοῦνδε	ταῦνδε	τοῦνδε

Plural.

N.	οὗτοι	αὕται	ταῦτα	οῖδε	αῖδε	τάδε
G.	τούτων	τούτων	τούτων	τῶνδε	τῶνδε	τῶνδε
D.	τούτοις	ταύταισ	τούτοις	τοῦσδε	ταῦσδε	τοῦσδε
A.	τούτοις	ταύτασ	ταῦτα	τοῦνδε	ταῦνδε	τάδε

*Singular.**Plural.*

N.	ἐκεῖνος	ἐκείνη	ἐκεῖνο	N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖναι
G.	ἐκείνου	ἐκείνης	ἐκείνου	G.	ἐκείνων	ἐκείνων	ἐκείνων
D.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	D.	ἐκείνοις	ἐκείναις	ἐκείνοις
A.	ἐκείνον	ἐκείνην	ἐκείνο	A.	ἐκείνους	ἐκείνας	ἐκείνα

Dual.

N. A.	ἐκείνω	ἐκείνα	ἐκείνω
G. D.	ἐκείνοιν	ἐκείναιν	ἐκείνοιν

NOTE 1. *Ἐκεῖνος* is regular except in the neuter *ἐκεῖνο*. "Οδε is merely the article ο with the inseparable particle -δε added. For its accent, see § 28, N. 3.

Other demonstratives will be found among the pronominal adjectives (§ 87, 1).

NOTE 2. The demonstratives, including some adverbs (§ 87, 2), may be emphasized by the addition of long *ι*, before which a short vowel is dropped. Thus, *οὗτοι*, *αὕτη*, *τοῦτο*; *όδι*, *ἡδι*, *τοδι*; *τούτοις*, *ταύταιν*; *τοσούτοσι*, *ώδι*, *ούτωσι*.

NOTE 3. Herodotus has *τούτεων* in the feminine (not in the masculine or the neuter) for *τούτων*. (For *αὐτέων*, see § 79, 1.) Homer has *τοῖσδεσι* or *τοῖσδεσι* for *τοῖσδε*. The poets have *κείνος* for *ἐκεῖνος*.

Interrogative and Indefinite Pronouns.

§ 84. The interrogative pronoun *τίς, τί, who? which? what?* always takes the acute on the first syllable.

The indefinite pronoun *τίς, τὶ, any one, some one, is enclitic, and its proper accent belongs on the last syllable.*

These pronouns are thus declined:—

Interrogative.		Indefinite.	
Singular.			
N.	τίς	τί	τίς
G.		τίνος, τοῦ	τινός, τοῦ
D.		τίνι, τῷ	τινὶ, τῷ
A.	τίνα	τί	τινά
Dual.			
N. A.	τίνε		τινέ
G. D.	τίνων		τινῶν
Plural.			
N.	τίνες	τίνα	τινές
G.	τίνων		τινῶν
D.	τίσι		τισὶ
A.	τίνας	τίνα	τινάς

For the indefinite plural *τινά* there is a form *ἄττα* (Ionic *ἄσσα*).

NOTE 1. *Οὗτις* and *μήτις*, poetic for *οὐδείς* and *μηδείς*, *no one*, are declined like *τίς*.

NOTE 2. The acute accent of *τίς* is never changed to the grave (§ 23, 1, Note). The indefinites *τίς* and *τὶ* seldom occur with an accent, as they are enclitic (§ 27). The Ionic has *τέο* and *τεῦ* for *τοῦ*, *τέφ* for *τῷ*, *τέων* for *τίνων*, and *τέοισι* for *τίσι*; also the same forms as enclitics for *τον*, *τῷ*, &c.

§ 85. The indefinite *δεῖνα*, *such a one*, is sometimes indeclinable, and is sometimes declined as follows:—

Singular.		Plural.
N.	δεῖνα	δεῖνες
G.	δεῖνος	δεῖνων
D.	δεῖνι	—
A.	δεῖνα	δεῖνας

Relative Pronouns.

§ 86. The relative pronouns are *ὅς*, *ἥς*, *ὅς*, *who*, and *ὅστις*, *ἥτις*, *ὅς τι*, *whoever*. They are thus declined:—

Singular.			Dual.			Plural.		
N.	ὅς	ἥς	ὅς	N. A.	ὅς	ἥτις	N.	οἵ
G.	οὐ	ἥσ	οὐ	G. D.	οὐν	ἥτιν	G.	ῶν
D.	ἥ	ἥ	ἥ	A.	οὐν	ἥτινα	D.	οῖς
A.	ὅν	ἥν	ὅν				A.	οὔτε

Singular.

N.	ὅστις	ἥτις	ὅς τι
G.	οὐτινος, ὅτου	ἥτινος	οὐτινος, ὅτου
D.	φτινη, ὅτη	ἥτινη	φτινη, ὅτη
A.	οὐτινα	ἥτινα	ὅς τι

Dual.

N. A.	ὅτινε	ἥτινε	ὅτινε
G. D.	οὐτινοιν	ἥτινοιν	οὐτινοιν

Plural.

N.	οἵτινες	ἥτινες	ὅτινα
G.	ῶντινων, ὅτων	ῶντινων	ῶντινων, ὅτων
D.	οἵτινι, ὅτοισι	ἥτινι	οἵτινι, ὅτοισι
A.	οὐτινας	ἥτινας	ὅτινα

NOTE 1. "Οστις is compounded of the relative *ὅς* and the indefinite *τις*, and is called the *indefinite relative*. Each part is declined separately. (See § 28, N. 3.) It has a form *ἄττα* (Ionic *ἄττα*) for *ἄττα* in the plural, corresponding to *ἄττα* for *τινά* (§ 84). "Ο τι is thus written (sometimes *ὅς τι*) to distinguish it from *ὅτι*, *that*.

NOTE 2. Homer has *ὅτεν*, *ἥτεν*, for *οὐν*, *ἥσ*. The following are the peculiar Homeric forms of *ὅστις*:—

Singular.			Plural.		
N.	ὅτις	ὅ ττι			
G.	ὅτεν, ὅττεο, ὅττεν		οἵτινα	οἵτινων	οἵτινοισι
D.	ὅτεψ				
A.	ὅτινα	ὅ ττι	οἵτινας	οἵτινα	οἵτινα

Herodotus has *ὅτεν*, *ὅτεψ*, *ἥτεων*, *ὅτεοισι*, and *ὅτινα*.

PRONOMINAL ADJECTIVES AND ADVERBS.

§ 87. 1. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important:—

Interrogative.	Indefinite.	Demonstrative.	Relative.
$\tau\bar{\nu}\sigma\sigma$; <i>how much?</i>	$\tau\bar{\nu}\sigma\sigma$, <i>of a cer-</i> <i>quantus?</i>	($\tau\bar{\nu}\sigma\sigma$), <i>τοι\σ\σ\δ\ε</i> , <i>δ\σ\σ</i> , <i>\delta\pi\sigma\σ\σ</i> , <i>as</i> <i>tain quantity.</i>	<i>much, as many,</i> <i>much, tantus.</i>
$\tau\bar{\nu}\sigma\sigma$; <i>of what</i>	$\tau\bar{\nu}\sigma\sigma$, <i>of a cer-</i> <i>kind?</i>	($\tau\bar{\nu}\sigma\sigma$), <i>τοι\σ\σ\δ\ε</i> , <i>ο\σ\σ</i> , <i>\delta\pi\sigma\σ\σ</i> , <i>of</i> <i>kind?</i>	<i>which kind,</i> <i>[such] as, qua-</i> <i>lis.</i>
$\tau\eta\lambda\kappa\sigma$; <i>how old?</i>	$\tau\eta\lambda\kappa\sigma$, <i>of a cer-</i> <i>how large?</i>	($\tau\eta\lambda\kappa\sigma$), <i>τη\λι\κ\σ\δ\ε</i> , <i>\eta\λι\κ\σ\σ\σ</i> , <i>\delta\pi\eta\λi\κ\σ\σ</i> , <i>of which age or</i> <i>tain age or size.</i>	<i>age or</i> <i>size, [as old] as,</i> <i>[as large] as.</i>
$\tau\bar{\nu}\tau\bar{\nu}\sigma\sigma$; <i>which of</i>	$\tau\bar{\nu}\tau\bar{\nu}\sigma\sigma$ (<i>or</i> $\tau\bar{\nu}\tau\bar{\nu}\sigma\sigma$ <i>(or</i> $\tau\bar{\nu}\tau\bar{\nu}\sigma\sigma$ <i>the two?</i>	$\tau\bar{\nu}\tau\bar{\nu}\sigma\sigma$, <i>the one or</i> <i>ρ\σ\σ</i> , <i>one of two</i> <i>(rare).</i>	<i>\delta\pi\bar{\nu}\tau\bar{\nu}\sigma\sigma</i> , <i>which-</i> <i>ever of the two.</i>

The pronouns *τ\is*, *τ\is*, &c., form a corresponding series:—

<i>τ\is</i> , <i>who?</i>	<i>τ\is</i> , <i>any one.</i>	<i>δ\ε</i> , <i>ο\ν\σ</i> , <i>this</i> , <i>δ\σ\is</i> , <i>who</i> ,
		<i>this one.</i> <i>which.</i>

NOTE. *Τόσ\σ* and *το\σ\σ* seldom occur in Attic prose, *τη\λi\κ\σ* never. *Τοι\σ\σ\δ\ε*, *τοι\σ\σ\δ\ε*, and *τη\λi\κ\σ\δ\ε* are declined like *τόσ\σ* and *το\σ\σ*; as *το\σ\σ\δ\ε*, *το\σ\δ\ε*, *το\σ\σ\δ\ε*, &c., — *τοι\σ\σ\δ\ε*, *τοι\σ\δ\ε* (ā), *τοι\σ\σ\δ\ε*. (See § 28, N. 3.) *Τοι\σ\σ\σ\σ*, *τοι\σ\σ\σ\σ*, and *τη\λi\κ\σ\σ\σ* are declined like *ο\ν\σ* (omitting the first *τ* in *το\σ\σ\σ*, *το\σ\σ\σ*, &c.), except that the neuter singular has *ο* or *ον*; as *τοι\σ\σ\σ*, *τοι\σ\σ\η*, *τοι\σ\σ\στ\ο* or *τοι\σ\σ\στ\ον*; gen. *τοι\σ\σ\σ\τ\ον*, *τοι\σ\σ\σ\η\σ\τ\ο*, &c.

2. Certain *pronominal adverbs* correspond like the adjectives given above. Such are the following:—

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>τ\o\ν</i> ; <i>where?</i>	<i>τ\o\ν</i> , <i>somewhere.</i>	<i>\epsilon\ν\θ\α</i> , <i>\epsilon\ν\τ\α\ν\θ\α</i> , <i>\epsilon\κ\ε\i\</i> , <i>there.</i>	<i>ο\θ</i> , <i>\delta\π\ο\ν</i> , <i>where.</i>
<i>τ\y</i> ; <i>which way?</i>	<i>τ\y</i> , <i>some way,</i> <i>how?</i>	(<i>τ\y</i>), <i>\tau\y\δ\ε</i> , <i>\tau\y\τ\y\τ\y</i> , <i>this way, thus.</i>	<i>\y</i> , <i>\delta\pi\y</i> , <i>which</i> <i>way, as.</i>

$\tauοι$; <i>whither?</i>	$\tauοι$, <i>to some place.</i>	$\epsilonκεισε$, <i>thither.</i>	$οι$, $\deltaκοι$, <i>whither.</i>
$\tauοθει$; <i>whence?</i>	$\tauοθει$, <i>from some</i> ($\tauοθει$), $\epsilonνθει$, $\epsilonκει$ — <i>place.</i>	$\thetaει$, $\deltaποθει$, <i>θει, <i>thence.</i></i>	$οι$, $\deltaποθει$, <i>whence.</i>
$\tauως$; <i>how?</i>	$\tauως$, <i>in some way, $\omegaς$, $\omegaδε$, $\omegaτως$, <i>thus</i>. <i>somehow.</i></i>	η , $\deltaπη$, <i>in which</i> <i>way, as.</i>	
$\tauοτε$; <i>when?</i>	$\tauοτε$, <i>at some time.</i>	$\tauοτε$, <i>then.</i>	$\thetaτε$, $\deltaποτε$, <i>when.</i>

NOTE. The indefinite adverbs are all enclitic (§ 27).

VERBS.

§ 88. 1. The Greek verb has three *voices*, the active, middle, and passive.

The middle voice generally signifies that the subject performs an action *upon himself* or *for his own benefit*. (See § 199.)

2. Deponent verbs are those which have no active voice, but are used in the middle or passive forms with an active sense.

§ 89. There are five *moods*, the indicative, subjunctive, optative, imperative, and infinitive. To these are added, in the conjugation of the verb, participles of all the principal tenses.

The first four moods, as opposed to the *infinitive*, are called *finite moods*.

§ 90. 1. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice.

2. The present, perfect, future, and future perfect indicative are called *primary* tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

NOTE. Many verbs have tenses known as the *second aorist* (in all voices), the *second perfect* and *pluperfect* (active), and the *second*

future (passive). Very few verbs have both these and the *first* (or the ordinary) aorist, perfect, &c.; and in such cases the two forms usually differ in meaning.

§ 91. There are three *persons*, the first, second, and third; and three *numbers* (as in nouns), the singular, dual, and plural.

§ 92. The *principal parts* of a Greek verb are the present, future, aorist, and perfect indicative active, and the perfect and aorist passive; as *λύω*, *to loose*, *λύσω*, *ἔλυσα*, *λέλυκα*, *λέλυμαι*, *ἔλιθην*.

In deponent verbs they are the present, future, perfect, and aorist indicative; as *θωλομαι*, *to wish*, *θωλήσομαι*, *θεθωλήμαται*, *θθωλήθην*; *γίγνομαι*, *to become*, *γενήσομαι*, *γεγένημαι*, *ἔγενόμην*. So *χρομαι*, *to go*, *ἔλεύσομαι*, *ἔλήλυθα*, *ἔλθον*.

NOTE. These parts are chosen because they show all the important tense-formations, even in an irregular verb. It will be seen from the indicative of *λύω* (§ 96), that there is one stem *λυ-* belonging to the present and imperfect, which appears (with the prefix *λε-*) as *λελυ-* in the perfect passive and middle; that there is a second form *λυ-* belonging to the future active and middle, which appears (with a prefix *ε-*) as *ἔλυσ-* in the aorist active and middle; that there is a third form *λελυκ-* belonging to the perfect and pluperfect active; and that there is a fourth form *λυθη-*, which appears in the aorist passive as *λυθη-* and in the future passive as *λυθησ-*. These are the four principal *tense-stems*, of which a complete table is given in § 111.

§ 93. There are two principal classes of Greek verbs, verbs in *ω*, and verbs in *μι*.

NOTE. As most verbs end in *ω*, many rules are given under verbs in *ω* which apply equally well to those in *μι*.

CONJUGATION OF VERBS IN Ω.

§ 94. The principal stem of a verb in *ω* is found by dropping *ω* of the present indicative active. Those whose stem ends in a vowel are called *pure* verbs; those whose stem ends in a mute are called *mute* verbs; those whose stem ends in a liquid are called *liquid* verbs. Thus, *φιλέω*, *λέγω*, *στέλλω*.

NOTE. It often happens, especially in mute and liquid verbs, that

some of the tenses are formed from a stem different from that of the present. Thus, in the examples below (§ 96), the stem of **λείπω** (**λειπ-**) appears in its two other forms **λειπ-** and **λοιπ-**, and that of **στέλλω** (**στελλ-**) in its two forms **στελ-** and **σταλ-**. (See §§ 108, 109.)

§ 95. 1. The following synopsis contains all the tenses of **λύω**, *to loose*, with the second aorist active and middle and the second perfect and pluperfect active of **λείπω**, *to leave*, and the second aorist and second future passive of **στέλλω**, *to send*. No single verb has all these tenses.

Active Voice.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.	λύω	λύω	λύσαι	λύε	λύειν	λύων
Imp.	θύων					
Fut.	λύσω		λύσαιμι		λύσαν	λύσων
Aor.	θύσα	λύσω	λύσαιμι	λύσον	λύσαι	λύσας
Perf.	λέλυκα	λελύκω	λελύκοιμι	λέλυκε	λελυκέναι	λελυκός
Plup.	θέλελκεν					
2 Aor.	θύτον	λίπω	λίπουμι	λίπε	λιπεῖν	λιπόν
2 Perf.	λέλοιπα	λελοίπω	λελοίποιμι	λέλοιπε	λελοιπέναι	λελοιπός
2 Plup.	θέλελοίπεν					

Middle Voice.

Pres.	λύομαι	λύωμαι	λυοίμην	λύου	λύεσθαι	λυόμενος
Imp.	θύνόμην					
Fut.	λύσομαι		λυσοίμην		λύσεσθαι	λυσόμενος
Aor.	θύσάμην	λύσωμαι	λυσαίμην	λύσα	λύσασθαι	λυσάμενος
Perf.	λέλυμαι	λελυμένος	λελυμένος	λέλυσ	λελυσθαι	λελυμένος
	ώ	εἴην				
Plup.	θέλελμην					
2 Aor.	θύπόμην	λίπωμαι	λιποίμην	λιπού	λιπέσθαι	λιπόμενος

Passive Voice.

Pres.	{	Same as				
Imp.		middle				
Fut.	λυθήσομαι		λυθησόμην		λυθήσεσθαι	λυθησόμενος
Aor.	θύθην	λυθώ	λυθείην	λύθηται	λυθηναι	λυθέις
Perf.	{	Same as				
Plup.		middle				
2 Per.	λελύσομαι		λελυσόμην		λελύσεσθαι	λελυσόμενος
2 Fut.	σταλήσομαι		σταλησόμην		σταλήσεσθαι	σταλησόμενος
2 Aor.	θτάλλην	σταλώ	σταλείην	σταλήθι	σταλήναι	σταλέις

2. The following table shows the meaning of each tense of *λύω* in the indicative, imperative, infinitive, and participle of the active voice :—

Indicative.	Imperative.	Infinitive.	Participle.
Pres. <i>I loose or am loosing.</i>	<i>Loose thou.</i>	<i>To loose or to be loosing.</i>	<i>Loosing.</i>
Imp. <i>I was loosing.</i>			
Fut. <i>I shall loose.</i>		<i>To loose (fut.).</i>	<i>About to loose.</i>
Aor. <i>I loosed.</i>	<i>Loose thou.</i>	<i>To loose or to have loosed.</i>	<i>Having loosed or loosing.</i>
Perf. <i>I have loosed.</i> (§ 202, 2, N. 1.)		<i>To have loosed.</i>	<i>Having loosed.</i>
Plup. <i>I had loosed.</i>			

The meaning of each tense of the middle can be seen by adding the words *for myself, for thyself, &c.*, to the meaning of the corresponding active form.

In the passive the tenses are changed merely to suit that voice ; as *I am loosed, I was loosed, I shall be loosed, I have been loosed, &c.* The future perfect passive means *I shall have been loosed* (i. e. before some future event referred to).

NOTE. The meaning of the various forms of the subjunctive and optative cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than a mere translation of the forms :—

Λύωμεν (or λύσωμεν) αὐτὸν, *let us loose him; μὴ λύσῃς αὐτόν, do not loose him.* Ἐὰν λύω (or λύσω) αὐτὸν, χαιρήσει, *if I (shall) loose him, he will rejoice.* Ἐρχομαι, ἵνα αὐτὸν λύω (or λύσω), *I am coming that I may loose him.* Εἴθε λύοιμι (or λύσαιμι) αὐτόν, *O that I may loose him.* Εἰ λύοιμι (or λύσαιμι) αὐτὸν, χαίροι ἄν, *if I should loose him, he would rejoice.* Ἐλθον ἵνα αὐτὸν λύοιμι (or λύσαιμι), *I came that I might loose him.* Εἶπον ὅτι αὐτὸν λύοιμι, *I said that I was loosing him;* εἶπον ὅτι αὐτὸν λύσαιμι, *I said that I had loosed him;* εἶπον ὅτι αὐτὸν λύσοιμι, *I said that I would loose him.* For the difference between the present and aorist, see § 202, 1; for the perfect, see § 202, 2.

§ 96. The regular verb *λύω*, and the tenses of *λείπω* and *στέλλω* which are included in the synopsis, are thus inflected :—

I. *Λύω, to loose.**Indicative Active.*

	Sing.	Dual.	Plural.
Present.	1. λύω		λύομεν
	2. λύεις	λύετον	λύετε
	3. λύει	λύετον	λύουσι
Imperf.	1. ἔλυον		ἔλυομεν
	2. ἔλυεις	ἔλυετον	ἔλυετε
	3. ἔλυε	ἔλυετην	ἔλυον
Future.	1. λύσω		λύσομεν
	2. λύσεις	λύσετον	λύσετε
	3. λύσει	λύσετον	λύσουσι
Aorist.	1. ἔλυσα		ἔλυσαμεν
	2. ἔλυσας	ἔλυσάτον	ἔλυσατε
	3. ἔλυσε	ἔλυσάτην	ἔλυσαν
Perfect.	1. λέλυκα		λελύκαμεν
	2. λέλυκας	λελύκατον	λελύκατε
	3. λέλυκε	λελύκατον	λελύκασι
Pluperf.	1. ἐλελύκειν		ἐλελύκειμεν
	2. ἐλελύκεις	ἐλελύκειτον	ἐλελύκειτε
	3. ἐλελύκει	ἐλελυκείτην	ἐλελύκεισαν or ἐλελύκεσαν

Subjunctive Active.

	λύω		λύωμεν
Present.	λύγεις	λύητον	λύητε
	λύγη	λύητον	λύωσι
Aorist.	λύσω		λύσωμεν
	λύσγεις	λύσητον	λύσητε
	λύση	λύσητον	λύσωσι
Perfect.	λελύκω		λελύκωμεν
	λελύκγεις	λελύκητον	λελύκητε
	λελύκη	λελύκητον	λελύκωσι

Optative Active.

	Sing.	Dual.	Plural.
Present.	1. λύοιμ 2. λύοις 3. λύοι	λύοιτον λυόίτην	λύοιμεν λύοιτε λύοιεν
	1. λύσοιμ 2. λύσοις 3. λύσοι	λύσοιτον λυσόίτην	λύσοιμεν λύσοιτε λύσοιεν
	1. λύσαιμ 2. λύσαις, λύσεις 3. λύσαι, λύσειε	λύσαιτον λυσάιτην	λύσαιμεν λύσαιτε λύσαιεν, λύσειαν
Aorist.	1. λελύκοιμ 2. λελύκοις 3. λελύκοι	λελύκοιτον λελύκοιτην	λελύκοιμεν λελύκοιτε λελύκοιεν
	1. λέλυκε 2. λελυκέτω	λελύκετον λελυκέτων	λελύκετε λελυκέτων
	1. λέλυκε 2. λελυκέτω	λελύκετον λελυκέτων	λελύκετε λελυκέτων

Imperative Active.

Present.	2. λύε 3. λυέτω	λύετον λυέτων	λύετε λυέτωσαν ορ λυόντων
	2. λύσον 3. λυσάτω	λύσάτον λυσάτων	λύσατε λυσάτωσαν ορ λυσάντων
Aorist.	2. λέλυκε 3. λελυκέτω	λελύκετον λελυκέτων	λελύκετε λελυκέτων
	2. λέλυκε 3. λελυκέτω	λελύκετον λελυκέτων	λελύκετε λελυκέτων

Infinitive Active.

Present.	λύειν	Aorist.	λύσαι
Future.	λύσειν	Perfect.	λελυκέναι

Participle Active.

Present.	λύων, λύσαντα, λύον
Future.	λύσων, λύσανσα, λύσον
Aorist.	λύσας, λύσασα, λύσαν
Perfect.	λελυκώς, λελυκνία, λελυκός

Indicative Middle.

	Sing.	Dual.	Plural.
Present.	λύομαι		λυόμεθα
	λύῃ, λύεις (ε-α-ι)	λύεσθον	λύεσθε
	λύεται	λύεσθον	λύεσται
Imperf.	ἔλυόμην		ἔλυόμεθα
	ἔλύον-	ἔλύεσθον	ἔλυεσθε
	ἔλύετο	ἔλυεσθην	ἔλυοντο
Future.	λύσομαι		λυσόμεθα
	λύσῃ, λύσεις	λύσεσθον	λύσεσθε
	λύσεται	λύσεσθον	λύσονται
Aorist.	ἔλυσάμην		ἔλυσάμεθα
	ἔλυσω	ἔλυσασθον	ἔλυσασθε
	ἔλυσατο	ἔλυσάθην	ἔλυσαντο
Perfect.	λέλυμαι		λελύμεθα
	λέλυσαι	λέλυσθον	λέλυσθε
	λέλυται	λέλυσθον	λέλυνται
Pluperf.	ἔλελύμην		ἔλελύμεθα
	ἔλελυσο	ἔλελυσθον	ἔλελυσθε
	ἔλελυτο	ἔλελύσθην	ἔλελυντο

Subjunctive Middle.

	λύομαι		λυόμεθα
Present.	λύῃ	λύησθον	λύησθε
	λύηται	λύησθον	λύησται
Aorist.	λύσομαι		λυσόμεθα
	λύσῃ	λύσησθον	λύσησθε
	λύσηται	λύσησθον	λύσησται
Perfect.	λελυμένος ὁ		λελυμένοις ὁμεν
	λελυμένος ἦς	λελυμένω ἦτον	λελυμένοις ἦτε
	λελυμένος ἦ	λελυμένω ἦτον	λελυμένοις ὥστε

Optative Middle.

	Sing.	Dual.	Plural.
Present.	λνοίμην		λνοίμεθα
	λνοίο	λνοίσθον	λνοίσθε
	λνοίτο	λνοίσθην	λνοίστο
Future.	λνσοίμην		λνσοίμεθα
	λνσοίο	λνσοίσθον	λνσοίσθε
	λνσοίτο	λνσοίσθην	λνσοίστο
Aorist.	λνσαιμην		λνσαιμεθα
	λνσαιο	λνσαισθον	λνσαισθε
	λνσαιτο	λνσαισθην	λνσαιστο
Perfect.	λελυμένος εῖην		λελυμένος εῖημεν
	λελυμένος εῖης	λελυμένω εῖητον	λελυμένος εῖητε
	λελυμένος εῖη	λελυμένω εῖητην	λελυμένος εῖησταν

Imperative Middle.

Present.	λνου	λνεσθοн	λνεσθе
	λνέσθω	λνέσθωн	λнестховн
Aorist.	λнсас	λнсасщон	λнсасще
	λнсасщω	λнсасщωн	λнсасщховн
Perfect.	λéльнос	λéльносщон	λéльносще
	λелнсщω	λелнсщωн	λелнсщховн

Infinitive Middle.

Present.	λнесθай	Aorist.	λнсасθай
Future.	λнсесθай	Perfect.	λелнсщай

Participle Middle.

Present.	λнсменис, -η, -он	Aorist.	λнсаменис, -η, -он
Future.	λнсоменис, -η, -он	Perfect.	λелнсменис, -η, -он

Present, Imperfect, Perfect, and Pluperfect Passive, same as in Middle.

Indicative Passive.

	Singular.	Dual.	Plural.
Future.	1. λυθήσομαι		λυθησόμεθα
	2. λυθήσῃ, λυθήσει	λυθήσεσθος	λυθήσεσθε
	3. λυθήσεται	λυθήσεσθον	λυθήσεσθαι
Aorist.	1. ἐλύθην		ἐλύθημεν
	2. ἐλύθης	ἐλύθητον	ἐλύθητε
	3. ἐλύθη	ἐλυθήτην	ἐλύθησαν
Future Perfect.	1. λελύσομαι		λελυσόμεθα
	2. λελύσῃ, λελύσει	λελύσεσθος	λελύσεσθε
	3. λελύσεται	λελύσεσθον	λελύσεσθαι

Subjunctive Passive.

Aorist.	1. λυθῶ		λυθῶμεν
	2. λυθῆς	λυθῆτον	λυθῆτε
	3. λυθῆ	λυθῆτον	λυθῶσι

Optative Passive.

Future.	1. λυθησοίμην		λυθησοίμεθα
	2. λυθησούσι	λυθήσουσθον	λυθήσουσθε
	3. λυθησούστο	λυθησούσθην	λυθησούσθαι
Aorist.	1. λυθείνην		λυθείμεν, λυθεῖμεν
	2. λυθείης	λυθείητον, λυθείτον	λυθείητε, λυθεῖτε
	3. λυθείη	λυθείητην, λυθείτην	λυθείσαν, λυθεῖεν
Future Perfect.	1. λελυσοίμην		λελυσοίμεθα
	2. λελύσούσι	λελύσουσθον	λελύσουσθε
	3. λελύσούστο	λελυσούσθην	λελύσουσθαι

Imperative Passive.

Aorist.	2. λύθητε	λύθητον	λύθητε
	3. λυθήτω	λυθήτων	λυθήτωσαν ορ λυθείτων

Infinitive Passive.

Future.	λυθησεσθαι	Aorist.	λυθῆναι	Fut. Perf.	λελύσεσθαι
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Participle Passive.

Fut.	λυθησόμενος	Aor.	λυθεῖς (§ 68)	Fut. Perf.	λελυσόμενος
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II. *Λείπω, to leave.**Indicative Active.*

	Sing.	Dual.	Plural.
2 Aorist.	ἔλιπον		ἔλιπομεν
	ἔλιπες	ἔλιπετον	ἔλιπετε
	ἔλιπε	ἔλιπέτην	ἔλιπον
2 Perfect.	λέλοιπα		λελοίπαμεν
	λέλοιπας	λελοίπατον	λελοίπατε
	λέλοιπε	λελοίπατον	λελοίπατον
2 Pluperf.	ἔλελοιπειν		ἔλελοιπειμεν
	ἔλελοιπεις	ἔλελοιπειτον	ἔλελοιπειτε
	ἔλελοιπει	ἔλελοιπειτην	ἔλελοιπεισαν ορ ἔλελοιπεσαν

Subjunctive Active.

	λίπω		λίπωμεν
	λίπησ	λίπητον	λίπητε
	λίπη	λίπητον	λίπωσι
2 Perfect.	λελοίπω		λελοίπωμεν
	λελοίπησ	λελοίπητον	λελοίπητε
	λελοίπη	λελοίπητον	λελοίπωσι

Optative Active.

	λίποιμι		λίποιμεν
	λίποις	λίποιτον	λίποιτε
	λίποι	λίποιτην	λίποιεν
2 Perfect.	λελοίποιμι		λελοίποιμεν
	λελοίποις	λελοίποιτον	λελοίποιτε
	λελοίποι	λελοίποιτην	λελοίποιεν

Imperative Active.

	λίπε	λίπετον	λίπετε
	λιπέτω	λιπέτων	λιπέτωσαν
			ορ λιπόντων
2 Perfect.	λέλοιπε	λελοίπετον	λελοίπετε
	λελοιπέτω	λελοιπέτων	λελοιπέτωσαν

Infinitive Active.

2 Aorist. λιπεῖν 2 Perfect. λελοιπέναι

Participle Active.

2 Aorist. λιπών, λιποῦσα, λιπόν

2 Perfect. λελοιπώς, λελοιπύια, λελοιπός

Indicative Middle.

2 Aorist.	1. θλιπόμην	θλιπόμεθα
	2. θλιπού·	θλίπεσθον
	3. θλιπέτο	θλιπέσθην

Subjunctive Middle.

2 Aorist.	1. λίπωμαι	λιπώμεθα
	2. λίπῃ	λίπησθον
	3. λίπηται	λίπησθον

Optative Middle.

2 Aorist.	1. λιποίμην	λιποίμεθα
	2. λίποι	λιποίσθον
	3. λιποίτο	λιποίσθην

Imperative Middle.

2 Aorist.	2. λιποῦ	λίπεσθον	λίπεσθε
	3. λιπέσθω	λιπέσθων	λιπέσθωσαν or λιπέσθων

Infinitive.

2 Aorist. λιπίσθαι

Participle.

λιπόμενος, -η, -ον

III. Στέλλω, *to send.**Indicative Passive.*

	Sing.	Dual.	Plural.
2 Fut.	1. σταλήσομαι		σταλησόμεθα
	2. σταλήσῃ, σταλήσει	σταλήσεσθον	σταλήσεσθε
	3. σταλήσεται	σταλήσεσθον	σταλήσονται
2 Aor.	1. ἐστάλην		ἐστάλημεν
	2. ἐστάλης	ἐστάλητον	ἐστάλητε
	3. ἐστάλῃ	ἐστάλήτην	ἐστάλησαν

Subjunctive Passive.

2 Aor.	1. σταλῶ		σταλῶμεν
	2. σταλῆς	σταλῆτον	σταλῆτε
	3. σταλῆ	σταλῆτον	σταλῶσι

Optative Passive.

2 Fut.	1. σταλησόμην		σταλησόμεθα
	2. σταλήσοιο	σταλήσοισθον	σταλήσοισθε
	3. σταλήσοιτο	σταλησοίσθην	σταλησοίσθο
2 Aor.	1. σταλείνω		σταλείμεν, σταλείμετ
	2. σταλείης	σταλείητον	σταλείτε, σταλείτε
	3. σταλείη	σταλείητην, σταλείτην	σταλείσαν, σταλείν

Imperative Passive.

2 Aor.	2. στάληθε	στάλητον	στάλητε
	3. σταλήτω	σταλήτων	σταλήτωσαν ορ σταλείτων

Infinitive Passive.

2 Future. σταλήσεσθαι 2 Aorist. σταλήναι

Participle Passive.

2 Future. σταλησόμενος, -η, -ον 2 Aorist. σταλείς, -είσα, -έρ

§ 97. The future and aorist active and middle of φαίνω (φαν-), *to show*, exhibits the peculiar formation of these tenses in liquid verbs (§ 94).

The futures are contracted like the present of φλέω (§ 123); thus, φαίω, φαώ; φαίομαι, φανούμαι. See §§ 120, 121.

Indicative Active.

	Sing.	Dual.	Plural.
Future.	1. φανώ		φανούμεν
	2. φανεῖς	φανεῖτον	φανεῖτε
	3. φανεῖ	φανεῖτον	φανούσι
Aorist.	1. ἔφηνα		ἔφηραμεν
	2. ἔφηνας	ἔφήνατον	ἔφήνατε
	3. ἔφηνε	ἔφηνάτην	ἔφηναν

Subjunctive Active.

Aorist.	1. φήνω		φήνωμεν
	2. φήνης	φήνητον	φήνητε
	3. φήνη	φήνητον	φήνωσι

Optative Active.

Future.	1. φανούμεν, -οίην		φανούμεν, -οίημεν
	2. φανοῖς, -οίης	φανοίτον, -οίητον	φανοῖτε, -οίητε
	3. φανοί, -οίη	φανοίτην, -οιήτην	φανοίεν, -οίησαν
Aorist.	1. φήναμι		φήναμερ
	2. φήνας, φήνειας	φήνατον	φήνατε
	3. φήναι, φήνει	φήνατην	φήναμεν, φήνειαν

Imperative Active.

Aorist.	2. φήνον	φήνατον	φήνατε
	3. φηνάτω	φηνάτων	φηνάτωσαν ορ φηνάγτων

Infinitive Active.

Future.	φανεῖν	Aorist.	φήναι
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Participle Active.

Future.	φανών, φανούσα, φανούν	Aorist.	φήνας, φήνάσα, φήναν
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Indicative Middle.

	Sing.	Dual.	Plural.
Future.	φανούμαι		φανούμεθα
	φανῇ, φανεῖ	φανεῖσθον	φανεῖσθε
	φανεῖται	φανεῖσθον	φανοῦνται
Aorist.	έφηνάμην		έφηνάμεθα
	έφήνω	έφήνασθον	έφήνασθε
	έφήνατο	έφηνάσθην	έφηναντο

Subjunctive Middle.

Aorist.	1. φήνωμαι		φηνώμεθα
	2. φήνῃ	φήνησθον	φήνησθε
	3. φήνηται	φήνησθον	φήνωνται

Optative Middle.

Future.	1. φανοίμην		φανοίμεθα
	2. φανοῖ	φανοίσθον	φανοίσθε
	3. φανοῖτο	φανοίσθην	φανοῖντο
Aorist.	1. φηναίμην		φηναίμεθα
	2. φήναιο	φήναισθον	φήναισθε
	3. φήναιτο	φηναίσθην	φήναιντο

Imperative Middle.

Aorist.	2. φῆναι	φήνασθον	φήνασθε
	3. φηνάσθω	φηνάσθων	φηνάσθωσαν ορ φηνάσθων

Infinitive Middle.

Future. φανεῖσθαι Aorist. φήνασθαι

Participle Middle.

Future. φανούμενος, -η, -ον Aorist. φηνάμενος, -η, -ον

Periphrastic Forms.

§ 98. 1. All verbs whose stems end in a consonant form the *third person plural* of the perfect and pluperfect indicative passive and middle by the perfect participle and *εἰσί* and *ἡσαν*, the present and imperfect of *εἰμί*, *to be* (§ 129).

These tenses of *τρίβω* (stem *τριβ-*), *to rub*, *πλέκω* (*πλεκ-*), *to weave*, *πείθω* (*πειθ-*), *to persuade*, and *στέλλω* (*στελλ-*, *στελ-*, *σταλ-*), *to send*, are thus inflected:—

Perfect Indicative.

S. { 1. <i>τέτριμμαι</i>	<i>πέπλεγμαι</i>	<i>πέπεισμαι</i>	<i>έσταλμαι</i>
2. <i>τέτριψαι</i>	<i>πέπλεξαι</i>	<i>πέπεισαι</i>	<i>έσταλσαι</i>
3. <i>τέτρισται</i>	<i>πέπλεκται</i>	<i>πέπεισται</i>	<i>έσταλγται</i>
D. { 2. <i>τέτριφθον</i>	<i>πέπλεχθον</i>	<i>πέπεισθον</i>	<i>έσταλθον</i>
3. <i>τέτριφθον</i>	<i>πέπλεχθον</i>	<i>πέπεισθον</i>	<i>έσταλθον</i>
P. { 1. <i>τετρίμμεθα</i>	<i>πεπλέγμεθα</i>	<i>πεπείσμεθα</i>	<i>έσταλμέθα</i>
2. <i>τέτριφθε</i>	<i>πέπλεχθε</i>	<i>πέπεισθε</i>	<i>έσταλθε</i>
3. <i>τετριμμένοι</i> <i>εἰσι</i>	<i>πεπλεγμένοι</i> <i>εἰσι</i>	<i>πεπεισμένοι</i> <i>εἰσι</i>	<i>έσταλμένοι</i> <i>εἰσι</i>

Perfect Subjunctive and Optative.

Subj. <i>τετριμμένος</i> ὁ	<i>πεπλεγμένος</i> ὁ	<i>πεπεισμένος</i> ὁ	<i>έσταλμένος</i> ὁ
Opt. <i>τετριμμένος</i> <i>εἴην</i>	<i>πεπλεγμένος</i> <i>εἴην</i>	<i>πεπεισμένος</i> <i>εἴην</i>	<i>έσταλμένος</i> <i>εἴην</i>

Perfect Imperative.

S. { 2. <i>τέτριψο</i>	<i>πέπλεξο</i>	<i>πέπεισο</i>	<i>έσταλσο</i>
3. <i>τετρίφθω</i>	<i>πεπλέχθω</i>	<i>πεπείσθω</i>	<i>έσταλθω</i>
D. { 2. <i>τέτριφθον</i>	<i>πέπλεχθον</i>	<i>πέπεισθον</i>	<i>έσταλθον</i>
3. <i>τετρίφθων</i>	<i>πεπλέχθων</i>	<i>πεπείσθων</i>	<i>έσταλθων</i>
P. { 2. <i>τέτριφθε</i>	<i>πέπλεχθε</i>	<i>πέπεισθε</i>	<i>έσταλθε</i>
3. <i>τετρίφθωσαν</i> <i>ογ τετρίφθων</i>	<i>πεπλέχθωσαν</i> <i>ογ πεπλέχθων</i>	<i>πεπείσθωσαν</i> <i>ογ πεπείσθων</i>	<i>έσταλθωσαν</i> <i>ογ έσταλθων</i>

Perfect Infinitive.

<i>τετρίφθαι</i>	<i>πεπλέχθαι</i>	<i>πεπείσθαι</i>	<i>έσταλθαι</i>
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Perfect Participle.

<i>τετριμμένος</i>	<i>πεπλεγμένος</i>	<i>πεπεισμένος</i>	<i>έσταλμένος</i>
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Pluperfect Indicative.

S. { 1. ἐτετρίμην	ἐπεπλέγμην	ἐπεπείσμην	ἐστάλμην
2. ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο	ἐσταλσο
3. ἐτέτριπτο	ἐπέπλεκτο	ἐπέπειστο	ἐσταλτο
D. { 2. ἐτέτριψθον	ἐπέπλεχθον	ἐπέπεισθον	ἐσταλθον
3. ἐτέτριψθην	ἐπέπλεχθην	ἐπέπεισθην	ἐσταλθην
P. { 1. ἐτετρίμεθα	ἐπεπλέγμεθα	ἐπεπείσμεθα	ἐστάλμεθα
2. ἐτέτριψθε	ἐπέπλεχθε	ἐπέπεισθε	ἐσταλθε
3. τετριμμένοι ἥσαν	πεπλεγμένοι ἥσαν	πεπεισμένοι ἥσαν	ἐσταλμένοι ἥσαν

NOTE. The regular third person plural in these tenses (*τετριθ-νται*, *πεπλεκ-νται*, &c., like *λέλυ-νται*) could not be pronounced. The other variations from the corresponding forms of *λύω* arise from ordinary euphonic changes, which are all explained in § 16, 1, 2, 3, and 4. The regular endings (§ 112, § 117, 1, § 118) are added to the root of the tense (§ 113) with the necessary changes.

2. The perfect subjunctive and optative of the passive and middle is always formed by the perfect participle and *ω* or *εἰη*, the subjunctive and optative of *εἰμί*. Similar forms are sometimes used in the active voice, instead of the forms in *ω* and *οιμί*.

NOTE. Even the perfect and pluperfect indicative are sometimes expressed by the participle and *εἰμί*. A similar periphrasis for the future perfect active is often necessary, as this tense is found in very few verbs; as *τοῦτο ἐγνωκότες ἐσόμεθα*, *we shall have learned this*.

3. A periphrastic future is sometimes formed by *μέλλω* and the present or future (seldom the aorist) infinitive; as *μέλλομεν τοῦτο ποιεῖν* (or *ποιήσειν*), *we are about to do this*. (See § 202, 3, Note.)

AUGMENT.

§ 99. 1. In the secondary tenses of the indicative, and in the perfect and future perfect of all the moods and the participle, the stem of the verb receives an *augment* (i. e. *increase*) at the beginning.

2. Augment is either *syllabic* or *temporal*. The syllabic augment prefixes a syllable to verbs beginning with a *consonant*. The temporal augment lengthens the first syllable of verbs beginning with a *vowel*.

Syllabic Augment.

§ 100. Most verbs beginning with a consonant augment the imperfect and aorist by prefixing *ε*. E. g.

Λύω, ἔλυον, ἔλυσα; γράφω, ἔγραφόμην, ἔγραφάμην; ρίπτω, ἔρριπτον, ἔρρεψα (15, 2).

§ 101. 1. Most verbs beginning with a consonant augment the perfect and future perfect by prefixing that consonant followed by *ε*. This is called *reduplication*. E. g.

Λύω, λέ-λυκα, λέ-λυματ, λε-λυκέναι, λε-λυκώς, λε-λυμένος; γράφω, γέ-γραφα, γε-γράφθαι. So θύω, τέ-θυκα (§ 17, 2); φαίνω (φαν-), πέ-φαγμα (§ 113, N. 2); χαίνω, κέ-χηνα.

2. The pluperfect of these verbs is augmented by prefixing *ε* to the reduplication; as λέλυκα, ἐλελύκειν.

NOTE 1. A few verbs take *ει* instead of the reduplication; as εἴληφα, εἴληχα (from λαμβάνω, λαγχάνω).

NOTE 2. The pluperfect may omit the additional augment; as λέλυκα, plup. λελύκειν.

3. Verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (ζ, ξ, ψ), or with *ρ*, have the simple augment *ε* in the perfect, future perfect, and pluperfect. E. g.

Στέλλω, ἔσταλκα, ἔσταλκειν; ζητέω, ἔζητηκα; ψεύδω, ἔψευσματ, ἔψευ-σμένος; ρίπτω, ἔρριμματ, ἔρριφθαι (for *ρρ* see § 15, 2).

NOTE. Verbs beginning with *γν*, and some others beginning with a mute and a liquid, take *ε* instead of the reduplication; as γνωρίζω, ἔγνώρικα; γιγνώσκω (*γνο-*), ἔγνωκα; but κλείω, κέκλεικα (regularly).

Temporal Augment.

§ 102. 1. Verbs beginning with a *short vowel* are augmented in all tenses by lengthening that vowel. If the initial vowel is long, it remains so; but *α* and *ā* are both changed to *η*. E. g.

Ἄγω, ἥγον, ἥχα, ἥγματ, ἥχθην; ἔλαύνω, ἥλαυνον; ὄνειδίζω, ὄνειδίζον; ὑβρίζω (ὕ), ὑβρίσθην (ὕ); ἀκολουθέω, ἥκολούθησα, ἥκολούθηκα, ἥκολουθη-κέναι, ἥκολουθηκώς; ὀρθώ, ὥρθωστα, ὥρθωματ; ἀίστω (ᾶ), ἥξα.

NOTE. *Βούλομαι*, *to wish*, *δύναμαι*, *to be able*, and *μέλλω*, *to intend*, may add the temporal augment to the syllabic; as *ἐβούλόμην* or *ἡβούλόμην*; *ἐβούλήθην* or *ἡβούλήθην*; *ἐδυνάμην* or *ἡδυνάμην*; *ἐμελλον* or *ῆμελλον*.

2. Verbs beginning with a *diphthong* receive the temporal augment on the first vowel of the diphthong. E. g.

Αἰτέω, *ητησα*; *οἰκέω*, *φκησα*, *φκημένος*; *εῦχομαι*, *ηύχόμην*.

NOTE. *Ou* is never augmented, and *ei* very seldom.

§ 103. Some verbs beginning with a vowel take the syllabic augment as if they began with a consonant. When *e* follows the augment, *ee* is contracted into *ei*. E. g.

Ὦθέω (stem *ωθ-*), *to push*, *ἔωστα*, *ἔωσται*, *ἔώσθην*; *ἄγγυμι* (stem *ἀγ-*), *to break*, *ἔαξα*, 2 Perf. *ἔαγα*; *ἔθίξω*, *to accustom*, *εἴθισα*, *εἴθικα* (from *εἴθισα*, &c.), *ἔάω*, *to permit*, *εἴάσα*, *εἴάκα*; *ἔρδω*, *to do*, 2 Perf. *ἔοργα*.

Ὥράω, *to see*, takes the temporal augment after the syllabic; as *ἔώρων*, *ἔώρακα* (or *ἔόρακα*), *ἔώραμαι*. So *οἴγω*, *to open*.

NOTE. Most of these verbs originally (at least in their primitive roots) began with the consonant *F* (*digamma*), so that their augment is really regular.) Thus *ἔαξα* is for *ἔραξα*, from root *ray-*; *ἔοργα* is for *ἔρεργα*, from root *reργ-*, which appears in English *work* (*werk*).

Attic Reduplication.

§ 104. Some verbs beginning with *a*, *e*, or *o* augment the perfect by prefixing their first two letters to the common temporal augment. This is called the *Attic reduplication*. E. g.

Ἀκούω (*άκο-*), *ἀκήκοα*; *ἐμέω*, *ἐμήμεκα*; *ἐλέγχω*, *ἐλήλεγμαι*; *ἐλαύνω* (*έλα-*), *ἐλήλακα*, *ἐλήλαμαι*.

NOTE. The pluperfect of these verbs rarely takes an additional augment.

Augment of Compound Verbs.

§ 105. 1. When the first part of a compound verb is a preposition, the augment follows the preposition. Prepositions (except *περί* and *πρό*) drop a final vowel before the augment *e*. E. g.

Προσγράφω, *προσέγραφον*, *προσγέγραφα*; *εἰσάγω*, *εἰσῆγον* (§ 26, N. 1); *ἐκβάλλω*, *ἐξέβαλλον* (§ 13, 2); *συμπλέκω*, *συνέπλεκον* (§ 16, 5); *ἀποβάλλω*, *ἀπέβαλλον*; — but *περιέβαλλον* and *προελεγον*.

NOTE 1. *Πρό* may be contracted with the augment; as *προῦλεγον* and *προῦβανον*, for *προέλεγον* and *προέβανον*.

NOTE 2. Some verbs not themselves compounds, but derived from nouns or adjectives compounded with prepositions, are augmented after the preposition; as *ὑποπτεύω* (from *ὑποπτος*), *to suspect*, *ὑπέπτευον*, as if the verb were from *ὑπό* and *πτεύω*. So *κατηγορέω* (from *κατήγορος*), *to accuse*, *κατηγόρουν* (not *ἐκατηγόρουν*).

NOTE 3. A few verbs take the augment before the preposition, and others have both augments; as *ἀνοίγω*, *ὑνογον*; *ἀνέχω*, *ἡνειχόμην*, *ἡνεσχόμην* (or *ἡνσχόμην*).

See in the Lexicon *ἀμφισβητέω*, *διακονέω*, *διαιτάω*, *έγγυάω*, *παρανομέω*, as examples of these irregularities and those of Note 2.

2. Compounds of *δυσ-*, *ill*, and occasionally those of *εὖ*, *well*, are augmented after the adverb, if the verb itself begins with a vowel. E. g.

Δυσαρεστέω, *δυσηρέστηκα*; *εὐαρεστέω*, *εὐηρέστηκα*.

NOTE. In other cases, compounds of *δυσ-* are augmented regularly, and those of *εὖ* omit the augment.

VERBAL STEMS.

§ 106. Pure verbs (§ 94) lengthen the final vowel of the stem, if it is short, in all tenses except the present and imperfect. *Α* and *ε* become *η*, and *ο* becomes *ω*; but when *ᾶ* follows *ε*, *ι*, or *ρ*, it becomes *ᾶ*. E. g.

Τιμάω (*τιμᾶ-*), *τιμή-σω*, *έτιμη-σα*, *τετίμη-κα*, *έτιμη-μαι*, *έτιμη-θην*. *Φιλέω* (*φιλε-*), *φιλήσω*, *έφιλησα*, *πεφιληκα*, *πεφιλημαι*, *έφιλήθην*. *Δηλάω* (*δηλο-*), *δηλώσω*, &c. So *τίω*, *τίσω* (*ι*); *δακρύω*, *δακρύσω* (*ῦ*). But *έάω*, *έάσω* (*ᾶ*); *λάομαι*, *λάσομαι* (*ᾶ*); *δράω*, *δράσω* (*ᾶ*), *έδρασα*, *δέδρακα*.

Δύω has *ῦ* in the present in Attic poetry (generally *ῦ* in Homer); but generally *ῦ* in other tenses except the future and aorist.

NOTE 1. *Ακροάομαι*, *to hear*, has *ἀκροάσομαι* (*ᾶ*), &c. *Χράω*, *to give oracles*, has *χρήσω*, &c.

NOTE 2. Some pure verbs retain the short vowel of the stem contrary to the general rule; as *καλέω*, *καλέσω*, *ἐκάλεσα*; *γελάω*, *γελάσω* (*ᾶ*), *ἐγελάσα*; *ἀρκέω*, *ἀρκέσω*; *τελέω*, *τελέσω*. (See § 120, 2.)

§ 107. Many *mute* and *liquid* verbs form part of their tenses from a simpler stem than that which appears in the present and imperfect. E. g.

Πράσσω and ἔπρασσον are from the stem πράσσ-; but πράξω (πραγω) and ἔπραξα are from the *simple* stem πραγ-. Μανθάνω and ἔμανθανον are from the stem μανθαν-; but ἔμαθον and μαθήσομαι are from μαθ-.

NOTE 1. The *simple stem* must often be learned by observation; but the following rules (§ 108) for forming the stem of the present from the simple stem include the greater part of the cases that occur.

NOTE 2. A verb which has more than one stem is commonly called *irregular* (or *anomalous*), although many of the irregularities may be brought under general rules.

Formation of the Present from the Simple Stem.

§ 108. Verbs have been divided into *nine classes*, with reference to the formation of the present from the simple stem.

1. FIRST CLASS. (*Stem unchanged.*) Here the present is formed directly from the simple stem; as in λύω, λέγω, πλέκω, τρίβω, γράφω.

2. SECOND CLASS. (*Lengthened Mute Stems.*) Mute stems of this class lengthen short *a*, *ε*, or *υ* into *η*, *ει*, or *ευ*, to form the stem of the present; as τίκω (τάκ-), λείπω (λιπ-), φεύγω (φυγ-).

The simple stem here is found chiefly in second aorists and kindred forms; as ἔτάκην, ἔλιπον, ἔφυγον. For *ει* changed to *αι* in the second perfect, see § 109, 2.

3. THIRD CLASS. (*Verbs in πτω, or T Class.*) Simple labial (π, β, φ) stems generally add *τ*, and thus form the present in πτω (§ 16, 1); as κόπτω (κοπ-), βλάπτω (βλαβ-), βίπτω (βιφ-).

Here the simple stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists ἔκόπην, ἔβλάβην, and ἔρριφην; and in καλύπτω (καλύβ-), *to cover*, it is seen in καλύβ-η, *hut*.

4. FOURTH CLASS. I. (*Verbs in σσω and ζω.*) Presents in σσω (ττω) generally come from palatal (κ, γ, χ) stems; as πράσσω (πραγ-), fut. πράξω; μαλάσσω (μαλακ-, seen in μαλακός), fut. μαλάξω; ταράσσω (ταραχ-, seen in ταραχή), fut. ταράξω.

Presents in ζω may come from stems in δ or from stems in γ (or γγ); as φράξω (φραδ-), fut. φράσω, 2 aor. (Epic) πέφραδον; κομίζω (κομιδ-, seen in κομιδή), fut. κομίσω; ρέξω (ρεγ-), fut. ρέξω; κλάξω (κλαγγ-, compare *clungo*), fut. κλάγξω.

A few presents in *σσω* come from lingual stems; as *ἐρέσσω*, *to row* (from *ἐρετ-*, seen in *ἐρέτης*, *rower*). Two come from labial stems; *νίζω* (*νιθ-*), *to wash*, fut. *νίψω*; and *πέσσω* (*πεπ-*), *to cook*, fut. *πέψω*.

II. (*Lengthened Liquid Stems.*) Simple stems in *λ* form presents in *λλω*; those in *ἄν*, *ἄρ*, *εν*, or *ερ* form presents in *αινω*, *αιρω*, *εινω*, or *ειρω*; those in *ὖν*, *ὖν*, or *ὔρ* form presents in *ὖνω*, *ὖνω*, or *ὔρω*. Thus, *στέλλω* (*στελ-*), *ἀγγέλλω* (*ἀγγελ-*); *φαίνω* (*φάεν-*), *αιρω* (*ἄρ-*), *κτείνω* (*κτεν-*), *σπείρω* (*σπερ-*); *κρίνω* (*κρίν-*), *ἀμύνω* (*ἀμύν-*), *σύρω* (*σύρ-*). (See § 109, N. 1.)

Οφεῖλω (*δφελ-*), *to be obliged*, *to owe*, follows the analogy of stems in *εν*, to avoid confusion with the regular *δφέλλω*, *to increase*; but in Homer it has its regular form *δφέλλω*.

NOTE. The whole fourth class is called the *Iota Class*, as all these changes are explained by supposing an *ι* to have been added to the simple stem with the consequent euphonic changes. By these changes, palatals (*κ, γ, χ*) and rarely other mutes with *ι* form *σσ*; *δ* (sometimes *γ*) with *ι* forms *ξ*; *λ* with *ι* forms *λλ*; *ν* and *ρ* with *ι* undergo *metathesis* (§ 14, 1), and *ι* is then contracted with the preceding vowel (*ἄ* and *ῦ* becoming *Ἴ* and *ῦ*). On the same principle are explained apparently irregular comparatives like *μᾶλλον* for *μαλιον* (§ 75, N. 2), *ἐλάσσων* for *ἐλαχ-ιων* (§ 73, 1), *μέζων* and *μείζων* for *μεγ-ιων*, *θάσσων* for *ταχ-ιων* (stem *θαχ-*, § 17, 2, Note), *ἥσσων* for *ἥκ-ιων* (cf. *ἥκ-ιστος*); so also feminines like *μέλανα* for *μελαν-ια* (§ 67), *σώτειρα* for *σωτερ-ια*, *γλυκεία* for *γλυκε-ια*. For feminine participles in *ονσα*, *ᾶσα*, and *εισα*, see § 119, 1, Note.

5. FIFTH CLASS. (*N Class.*) Many simple stems are lengthened in the present by adding *αν*; as *ἀμαρτάνω* (from *ἀμαρτ-*), *αισθάν-ομαι* (*αισθ-*). If the last vowel of the simple stem is short, a nasal (*ν, μ*, or *γ*, according to the following consonant, § 16, 5) is inserted after the vowel; as, *λαμβάνω* (from *λάβ-*, *λαβαν-*), *μανθάνω* (from *μάθ-*, *μαθαν-*), *λαγχάνω* (from *λαχ-*, *λαχαν-*).

Some stems add simply *ν*; as *φθάνω* (*φθα-*), *κάμνω* (*καμ-*).

Others add *νε*; as *ἰκνέομαι* (*ικ-*).

Others add *νν* (after a vowel *ννν*); as, *δείκνυ-μι* (*δεικ-*), *σβέννυ-μι* (*σβε-*). These verbs end in *νμι*.

6. SIXTH CLASS. (*Verbs in σκω.*) These add *σκ* or *ισκ* to the simple stem to form the stem of the present; as *γηράσκω* (*γηρα-*), *εὑρίσκω* (*εὑρ-*).

7. SEVENTH CLASS. (*E Class.*) A few simple roots add *ε* to form the stem of the present; as *δοκέω* (*δοκ-*), fut. *δόξω*; *ἀθέω* (*ἀθ-*), fut. *ἄσω* (§ 16, 2).

Most verbs in *εω* have stems in *ε*, and belong to the first class; as *ποιέω* (*ποιε-*), fut. *ποιήσω*.

8. EIGHTH CLASS. (*Reduplicated Verbs.*) A few simple stems are reduplicated in the present by prefixing their first consonant with an *ε*; as *τιτράω* (*τρα-*), *to bore*; *πίπτω* (*πετ-*) for *πι-πετω*; *γίγνομαι* (*γεν-*) for *γι-γενομαι*. Most verbs of this class end in *μι*; as, *τίθημι* (*θε-*), *δίδωμι* (*δο-*), *ἴστημι* (*στα-*) for *σι-στα-μι*. So *ἴημι* (*ι-*) for *ι-έ-μι*. See § 125, 2.

9. NINTH CLASS. (*Mixed Class.*) This class includes those verbs whose present is not formed from any simple stem in use; as *φέρω*, *to bear*, *οἴσω*, *ήνεγκα*, *ἐνήνοχα*, *ἐνήνεγμαι*, *ήνέχθην*. Here we have three stems (*οι-*, *ήνεκ-*, *ήνεγκ-*) all entirely independent of the present stem *φερ-*.

NOTE. A verb may belong to more than one class at the same time. Thus, *βαίνω* (*βα-*), *to go*, adds *ν* to its stem (class 5), and then lengthens *βάν-* to *βαυν-* (class 4, II.), like *φαίνω* (*φαν-*). So *γεγνώσκω* (*γνω-*) belongs both to class 6 and to class 8.

Modification of the Simple Stem.

§ 109. The vowel of the simple stem may be variously modified in the tenses formed from it.

1. The *second* perfect regularly changes *ε* of the simple stem to *ο*, and lengthens *ᾳ* to *η* (after *ρ*, to *ᾳ*). E. g.

Στέργω (*στεργ-*), *ἔστοργα*; *γίγνομαι* (*γεν-*), *γέγονα*; *τίκτω* (*τεκ-*), *τέτοκα*; *φαίνω* (*φαν-*), *πέφηνα*; *κράζω* (*κράγ-*), *κέκραγα*.

2. Verbs of the *second class* (§ 108, 2) form the second perfect from the lengthened stem; but *ει* lengthened from *ι* becomes *οι*. E. g.

Φεύγω (*φύγ-*), *πέφενγα*; *τήκω* (*τάκ-*), *τέτηκα*; *λείπω* (*λιπ-*), *λέλοιπα*.

3. When *ε* in a monosyllabic simple stem either precedes or follows a liquid, it is generally changed to *α* in all tenses formed from the simple stem, except the future and aorist active and middle; except also the second perfect (§ 109, 1). E. g.

Στέλλω (*στελ-*), *ἔσταλκα*, *ἔσταλμαι*, *ἔσταλην*; *τρέπω*, *τέτραμμαι*, *ἔτρά-φθην* (Ion.), *ἔτραπον*, *ἔτράπην*, *ἔτραπόμην*; *τρέφω* (*θρεφ-*), *τέθραμμαι*, *ἔτράφην*, *ἔτραφον*; *σπείρω* (*σπερ-*), *ἔσπαρμαι*, *ἔσπάρην*.

Note 1. Four verbs in *νω* omit *ν* of the stem before terminations

beginning with a consonant; *κρίνω* (*κρίν*), *to separate*, *κέκρικα*, *κέκριμαι*, *ἐκρίθην*; *κλίνω* (*κλίν*), *to incline*, *κέκλικα*, *κέκλιμαι*, *ἐκλίθην*; *πλύνω* (*πλύν*), *to wash*, *πέπλύμαι*, *ἐπλύθην*; *τείνω* (*τειν*), *to stretch*, *τέτακα*, *τέταμαι*, *ἐτάθην* (§ 109, 3).

When *ν* is not thus dropped, it regularly becomes *γ* before *κα* (§ 16, 5), and irregularly becomes *σ* before *μαι* (§ 113, N. 2); as *φαίνω* (*φάν*), *πέφαγκα*, *πέφασμαι*, *ἐφάνθην*.

NOTE 2. For the peculiar modification of the stem in the future and aorist active and middle of liquid verbs, see §§ 120, 121.

CHARACTERISTICS OF THE TENSES.

§ 110. The letters which are added to the stem of a verb to form the *special stem* of any tense are called the *characteristic* of that tense. Such are the following:—

1. *Ξ* in the future and aorist active and middle, and in the future perfect.) But in liquid verbs the future active and middle adds *ε* to the simple stem, and the aorist merely lengthens the last vowel of the stem (*α* to *η*, *ε* to *ει*). See §§ 120, 121.

2. *Κ* in the perfect and pluperfect active. But stems ending in *π* or *β*, *κ* or *γ*, merely aspirate those letters, those in *φ* and *χ* remaining unchanged.)

3. *Θη* in the aorist passive; *η* in the *second* aorist passive. But *θε* and *ε* in the subjunctive, optative, and participle.

4. *Θησ* in the future passive; *ησ* in the *second* future passive.

NOTE. The present and imperfect, the second perfect and pluperfect, the second aorist active and middle, and the perfect and pluperfect passive and middle, have no characteristic. In these tenses the stem undergoes only the modifications already described.

§ 111. The stem of a verb with the proper characteristics gives the stem of each tense. Thus, *λίω* (*λυ-*), *τριβω* (*τριβ-*), and *στέλλω* (*στελ-*) have the following special tense-stems:—

I. (a.) *Pres. & Imp. of all voices* { *λυ-* *τριβ-* (a.) *στελλ-*
 (b.) *Pf. & Plup. pass. & mid.* { *λυ-* *τριβ-* (b.) *στελλ-* (§ 109, 3)

II. (a.) *Future active and middle* { *λυσ-* (a.) *στέλε-* (§ 120, 1)
 (b.) *Aorist active and middle* { *λυσ-* (b.) *στέλε-* (§ 121)
 (c.) *Future Perfect.* (c.) —

III. *Perf. and Plup. active* *λυκ-* *τριφ-* *σταλκ-*

IV.	(a.) <i>Future passive</i>	λυθησ-	τριφθησ-	—
	(b.) <i>Second Future passive</i>	—	—	σταλησ-
V.	(a.) <i>Aorist passive</i>	λυθη-(λυθε-)	τριφθη-(τριφθε-)	—
	(b.) <i>Second Aorist passive</i>	—	—	σταλη-(σταλε-)

By adding the terminations and connecting vowels (§§ 112, 114–119) to these tense-stems, and prefixing the augment when necessary, any tense of a regular verb can be formed.

ENDINGS AND CONNECTING VOWELS.

Indicative.

§ 112. The endings which are peculiar to the different *persons* of the verb are called *personal endings*. These have one form for the active voice, and another for the passive and middle; but the aorist passive has the endings of the active.

The personal endings of the indicative are as follows:—

Active.		Passive and Middle.	
Primary Tenses. Secondary Tenses.		Primary Tenses. Secondary Tenses	
Sing. 1. μ or —	ν or —	$\mu\alpha$	$\mu\eta\nu$
2. s (σi)	s	$\sigma\alpha i$	σo
3. σi (τi) or —	—	$\tau\alpha i$	τo
Dual. 2. $\tau o\nu$	$\tau o\nu$	$\sigma\theta o\nu$	$\sigma\theta o\nu$
3. $\tau o\nu$	$\tau\eta\nu$	$\sigma\theta o\nu$	$\sigma\theta\eta\nu$
Plur. 1. $\mu e\nu$ ($\mu e\sigma$)	$\mu e\nu$ ($\mu e\sigma$)	$\mu e\theta a$	$\mu e\theta a$
2. τe	τe	$\sigma\theta e$	$\sigma\theta e$
3. $\nu\sigma i$ ($\nu\tau i$)	ν or $\sigma\alpha\nu$	$\nu\tau\alpha i$	$\nu\tau o$

NOTE. The forms enclosed in () are primitive forms, not Attic, but found in other dialects. The active endings μ and σi in the first and third person singular are not used in the indicative except in verbs in μ , verbs in ω having no endings in these persons. The original ending σi of the second person singular is found only in the Epic $\epsilon\sigma\cdot\sigma i$, *thou art*. In the third person singular τi is Doric, as $\tau i\theta\eta\cdot\tau i$ for $\tau i\theta\eta\sigma i$; and it occurs in Attic in $\epsilon\sigma\cdot\tau i$, *he is*. In the third person plural $\nu\sigma i$ always drops ν and lengthens the preceding vowel, as in $\lambda\acute{u}o\nu\sigma i$ for $\lambda\acute{u}o\cdot\nu\sigma i$ (§ 16, 5); the original form $\nu\tau i$ is Doric, as $\phi\acute{e}rō\nu\tau i$ for $\phi\acute{e}rō\nu\sigma i$ (Lat. *ferunt*). The perfect indicative of all verbs,

and the present indicative of verbs in μ (§ 125, 1, N. 2), have $\bar{\alpha}\sigma\iota$ (for $\alpha\sigma\iota$) in the third person plural.*

§ 113. In the perfect and pluperfect passive and middle, and in the aorist passive, the terminations are added directly to the stem of the tense; as $\lambda\acute{e}\lambda\nu\text{-}\mu\alpha\iota$, $\lambda\acute{e}\lambda\nu\text{-}\sigma\alpha\iota$, $\lambda\acute{e}\lambda\nu\text{-}\tau\alpha\iota$; $\acute{\epsilon}\lambda\acute{e}\lambda\nu\text{-}\mu\eta\eta$, $\acute{\epsilon}\lambda\acute{e}\lambda\nu\text{-}\sigma\eta\eta$; $\acute{\epsilon}\lambda\acute{e}\lambda\nu\text{-}\nu$, $\acute{\epsilon}\lambda\acute{e}\lambda\nu\text{-}\zeta$, $\acute{\epsilon}\lambda\acute{e}\lambda\nu\text{-}\eta$ (§ 111).

NOTE 1. Many pure verbs insert σ before all terminations *not beginning with* σ , in the perfect, pluperfect, and aorist passive. This is especially common in verbs which retain the short vowel of the stem (§ 106, N. 2). Thus, $\tau\acute{e}\lambda\acute{e}\omega$, $\tau\acute{e}\lambda\acute{e}\lambda\sigma\text{-}\mu\alpha\iota$ (for $\tau\acute{e}\lambda\acute{e}\lambda\text{-}\mu\alpha\iota$), $\acute{\epsilon}\tau\acute{e}\lambda\acute{e}\sigma\theta\eta\eta$, $\tau\acute{e}\lambda\acute{e}\sigma\theta\eta\eta\alpha\iota$. (See Note 4.)

NOTE 2. Verbs in $\nu\omega$ generally change ν to σ before μ in the perfect and pluperfect passive and middle, the ν remaining unchanged before other letters. Thus, $\phi\acute{a}\nu\omega$ (root $\phi\acute{a}\nu$ -), $\pi\acute{e}\phi\alpha\sigma\mu\alpha\iota$, $\pi\acute{e}\phi\alpha\sigma\tau\alpha\iota$, $\pi\acute{e}\phi\alpha\sigma\theta\alpha\iota$, $\acute{\epsilon}\phi\acute{a}\nu\theta\eta\eta$. (See Note 4.) The regular change of ν to μ (§ 16, 5) is very rare in verbs in $\nu\omega$.

For four verbs which drop ν in all tenses before consonants, see § 109, 3, N. 1.

* Among the original active endings, inherited from the parent language of the Greek, Latin, Sanskrit, German, &c., were μ , $\sigma\iota$, $\tau\iota$, in the singular, and $\nu\tau\iota$ in the third person plural. In the past tenses, these were first shortened by dropping ι , and became μ , σ , τ , and $\nu\tau$, in which form they appear in Latin. In μ , $\sigma\iota$, and $\tau\iota$, and in the original $\mu\epsilon\sigma$ in the first person plural (compare Latin *mus*), we see the roots of the personal pronouns, *I*, *thou*, *he*, and *we* (compare $\mu\acute{e}$, $\sigma\acute{e}$, $\tau\acute{e}\nu$, and the Epic $\acute{\epsilon}\mu\text{-}\mu\epsilon\sigma$), which were originally appended to the verbal root, instead of being prefixed as in English. These forms therefore really include the pronoun, which is commonly said to be omitted.

A comparison of the various forms of the present indicative of the verb *to be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, *still spoken* on the Baltic), will illustrate the Greek verbal endings.

Singular.

Sanskrit.	Greek.	Latin.	Old Slavic.	Lithuanian.
1. as-mi	$\acute{\epsilon}\mu\text{-}\mu\acute{e}$ (for $\acute{\epsilon}\sigma\text{-}\mu\acute{e}$)	(e)s-um	yes-m'	es-mi
2. asi	$\acute{\epsilon}\sigma\text{-}\sigma\acute{e}$	es	yesi	esi
3. as-ti	$\acute{\epsilon}\sigma\text{-}\tau\acute{e}$	es-t	yes-t'	es-ti

Plural.

1. s-mas	$\acute{\epsilon}\sigma\text{-}\mu\acute{e}\nu$ (Dor. <i>elμές</i>)	s-u-mus	yes-mi	es-me
2. s-tha	$\acute{\epsilon}\sigma\text{-}\tau\acute{e}$	es-tis	yes-te	es-te
3. s-a-nti	$\acute{\epsilon}\sigma\text{-}\nu\tau\acute{e}$ (Doric)	s-u-nt	yes-t'	es-ti

NOTE 3. Such combinations as *γγμ*, *μμμ*, *ρμμ*, drop the middle letter; as *ἐλέγχω*, *ἐλήγεγ-μαι* (for *ἐληλεγχ-μαι*, *ἐληλεγγ-μαι*); *κάμπτω*, *κέκαμ-μαι* (for *κεκαμπ-μαι*, *κεκαμμ-μαι*); *τέρπω*, *τέτερ-μαι* (for *τετερπ-μαι*, *τετερμ-μαι*). See § 16, 3.

NOTE 4. It will be seen that the endings before which σ is inserted (as in Note 1) are the same as those before which a final lingual (τ , δ , θ) in the stem is changed to σ (§ 16, 1 and 3), and those before which no σ is inserted (those beginning with σ) are those before which a lingual is dropped (§ 16, 2). These classes of verbs therefore inflect these tenses alike as regards σ , the terminations remaining unchanged. On the other hand, the σ before μ in *πέφασμαι* and *ἐπεφάσμην* (Note 2) is an irregular substitute for ν of the stem; which ν reappears before all other letters, causing σ to be dropped in *σθον* and *σθε* (§ 16, 4). In the following comparison of the perfect passive of *τελέω* (*τελε-*) with that of *πείθω* (*πειθ-*) and that of *φαίνω* (*φαν-*), the distinction is shown by the hyphens.

Sing.	{ 1. <i>τετέλε-σ-μαι</i> 2. <i>τετέλε-σαι</i> 3. <i>τετέλε-σ-ται</i>	<i>πέπεισ-μαι</i> <i>πέπει-σαι</i> <i>πέπεισ-ται</i>	<i>πέφασ-μαι</i> <i>πέφαν-σαι</i> <i>πέφαν-ται</i>
Dual.	2. 3. <i>τετέλε-σ-θον</i>	<i>πέπεισ-θον</i>	<i>πέφασ-θον</i>
Plural.	{ 1. <i>τετελέ-σ-μεθα</i> 2. <i>τετέλε-σθε</i> 3. <i>τετελε-σ-μένοι εἰσοι</i>	<i>πέπεισ-μεθα</i> <i>πέπει-σθε</i> <i>πέπεισ-μένοι εἰσοι</i>	<i>πεφάσ-μεθα</i> <i>πέφαν-θε</i> <i>πέφασ-μένοι εἰσοι</i>

§ 114. 1. In all the tenses of verbs in ω not included in § 113, a vowel (or diphthong) called the *connecting vowel* stands between the stem and the ending.

This vowel is added to the stem even when there is no personal ending (§ 112, Note).

The following are the connecting vowels of the indicative, in the present, future, and imperfect of all voices, and in the second aorist active and middle:—

	Singular.		Dual.		Plural.	
	Active.	Pass. & Mid.				
	Primary.	Secondary.	All tenses.	All voices & tenses.	All voices & tenses.	
1.	ω	σ	σ			σ
2.	$\epsilon\iota$	ϵ	ϵ	ϵ		ϵ
3.	$\epsilon\iota$	ϵ	ϵ	ϵ		σ

The connecting vowel is α in *all persons* of the aorist middle; and in the perfect and aorist active except the third person sin-

gular, where it is *ε*. In the pluperfect active it is *εις*; but in the third person plural it is *ει* or *ε*, generally *ε*.

Further, the aorist active and middle retain *α* in the dependent moods and the participle, except in the second person singular of the imperative active and in the subjunctive.

2. The personal endings of the indicative united with the connecting vowels are as follows:—

I. Active.

Pres. & Fut.	Perf.	Aor.	Imp. & 2 Aor.	Plup.
Sing.	1. <i>ω</i>	ă	ον	ειν
	2. <i>εις</i>	ăs	εs	ειs
	3. <i>ει</i>	ε	ε	εi
Dual.	2. <i>ετον</i>	ăton	εton	ειton
	3. <i>ετον</i>	ăton ătην	εtην	εitην
	1. <i>ομεν</i>	ămεn	ομεν	ειmεn
Plur.	2. <i>ετε</i>	ăte	εte	εite
	3. <i>ονται</i>	ătai ăn	οn	εiontai οr εσται

II. Passive and Middle.

Pres., Fut., and Fut. Perf.	Imp. Pass. & Mid. & 2 Aor. Middle.	Aor. Middle.
Sing.	1. <i>ομαι</i>	ομην
	2. <i>η</i> or <i>ει</i> (for <i>εαι</i>)	ον (for <i>εο</i>)
	3. <i>εται</i>	εto
Dual.	2. <i>εσθον</i>	εσθον
	3. <i>εσθον</i>	εσθην
	1. <i>ομεθα</i>	ομεθα
Plur.	2. <i>εσθε</i>	εσθε
	3. <i>ονται</i>	οντο

By adding these terminations to the different tense-stems (§ 111), all the tenses of the indicative, except those included in § 113, may be formed.

For forms of the pluperfect in *η* for *ειν*, and *ειν* for *ει*, see § 122.

NOTE 1. The endings *σαι* and *σο* in the second person singular of the passive and middle always drop *σ* after a connecting vowel

(§ 16, 4, N.), and are then contracted with the connecting vowel. Thus, *λύ* or *λύει* is for *λύεσαι*, *λύει*; *ἔλύνω* is for *ἔλύεσθαι*, *ἔλύνει*; *ἔλύσω* (aor. middle) is for *ἔλύσασθαι*, *ἔλύσαται*. (See § 122, 2.)

NOTE 2. A first person dual in *μεθον* is found very rarely in poetry.

Subjunctive.

§ 115. The Subjunctive has the primary endings of the indicative, with long connecting vowels, *ω*, *η*, and *γ*, for *ω* (or *ο*), *ε*, and *ει*.

Active.			Passive and Middle.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. <i>ω</i>		<i>ωμεν</i>	<i>ωματ</i>		<i>ωμεθα</i>
2. <i>γε</i>	<i>ητον</i>	<i>ητε</i>	<i>η</i> (for <i>ηαι</i>)	<i>ησθον</i>	<i>ησθε</i>
3. <i>η</i>	<i>ητον</i>	<i>ωσι</i> (for <i>ωνσι</i>)	<i>ηται</i>	<i>ησθον</i>	<i>ωνται</i>

For the perfect subjunctive passive and middle, see § 98, 2.

NOTE. The aorist passive subjunctive has the active terminations (as given above), which are contracted with the final *ε* of the characteristic; as *λυθεω*, *λυθω*, &c.

Optative.

§ 116. The Optative has the secondary terminations of the indicative, but usually has *μι* for *ν* in the first person singular. The connecting vowel is regularly *ο*; but in the aorist active and middle it is *α*. To this the optative adds the vowel *ι*, making *οι* and *αι*. In the third person plural active, *ε* is inserted before *ν*.

Active.			Passive and Middle.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. <i>οιμι</i>		<i>οιμεν</i>	<i>οιμην</i>		<i>οιμεθα</i>
2. <i>οις</i>	<i>οιτον</i>	<i>οιτε</i>	<i>οιο</i>	<i>οισθον</i>	<i>οισθε</i>
3. <i>οι</i>	<i>οιτην</i>	<i>οιεν</i>	<i>οιτο</i>	<i>οισθην</i>	<i>οιντο</i>

Aorist Active.			Aorist Middle.		
1.	<i>αιμι</i>	<i>αιμεν</i>	1.	<i>αιμην</i>	<i>αιμεθα</i>
2.	<i>αις</i>	<i>αιτον</i>	2.	<i>αιο</i>	<i>αισθον</i>
3.	<i>αι</i>	<i>αιτην</i>	3.	<i>αιτο</i>	<i>αισθην</i>

For the perfect optative passive and middle, see § 98, 2.

NOTE 1. The Attic generally uses the Aeolic terminations *ειας*, *ειε*, and *ειαν*, for *αις*, *αι*, *αιεν*, in the aorist active. See *λύω* (page 66).

NOTE 2. In certain cases the optative uses the regular secondary ending *ν* in the first person singular, and *σαν* in the third person plural. The endings are then always preceded by *ιη*. This takes place

(a.) in the aorist and second aorist passive, where the characteristic *θε* or *ε* (§ 110, 3) is contracted with *ιη* into *θειη* or *ειη*; as in *λυθε-ιη-ν*, *λυθείην*; *σταλε-ιη-ν*, *σταλείην*. See the paradigm, where contracted forms of the dual and plural are given.

(b.) in the present and second aorist active of verbs in *ημ* and *ωμ*. See § 127, 3.

(c.) in the present of contract verbs. Here the regular connecting vowel *ο* is contracted with *ιη* into *οιη*, to which the endings *ν*, &c., are added; then the form undergoes the regular contraction with the final vowel of the stem. Thus, *φιλε-ο-ιη-ν*, *φιλεοίην*, *φιλοίην*; *τιμα-ο-ιη-ν*, *τιμαοίην*, *τιμόην*. (See § 123.)

A few verbs have *οιην* in the second perfect optative; as *πέφευγα*, *πέφευγοίην*. So *σχοίην*, 2 aor. opt. of *ἔχω*.

Imperative.

§ 117. 1. The personal endings of the imperative are as follows:—

Active.			Passive and Middle.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>θι</i> or —	<i>τον</i>	<i>τε</i>	<i>σο</i> or <i>ο</i>	<i>σθον</i>	<i>σθε</i>
3. <i>τω</i>	<i>των</i>	<i>τωσαν</i> or <i>ντων</i>	<i>σθω</i>	<i>σθων</i>	<i>σθωσαν</i> or <i>σθων</i>

2. The regular connecting vowel of the imperative is *ε*; but before *ν* it is *ο*, and in the aorist active and middle it is *α*. The second person singular in the aorist active ends in *ον*, and in the aorist middle in *αι*. The endings united with the connecting vowels are as follows:—

Active.			Passive and Middle.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>ε</i>	<i>ετον</i>	<i>ετε</i>	<i>ον</i> (for <i>εο</i>)	<i>εσθον</i>	<i>εσθε</i>
3. <i>ετω</i>	<i>ετων</i>	<i>ετωσαν</i>	<i>εσθω</i>	<i>εσθων</i>	<i>εσθωσαν</i>

or *οντων*

Aorist Active.			Aorist Middle.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>ον</i>	<i>ατον</i>	<i>ατε</i>	<i>αι</i>	<i>ασθον</i>	<i>ασθε</i>
3. <i>ατω</i>	<i>ατων</i>	<i>ατωσαν</i>	<i>ασθω</i>	<i>ασθων</i>	<i>ασθωσαν</i>

or *αντων*

3. *Θι* in the second person singular active is found only when no connecting vowel is used. It is retained in verbs in *μι*, and in the aorist passive (§ 113). The aorist passive adds the ordinary active terminations (*θι*, *τω*, &c.) directly to the characteristic *θη* (§ 110, 3), after which *θι* becomes *τι* (§ 17, 3); as *λύθη-τι*, *λυθή-τω*, &c.

The second aorist passive adds the same terminations to the characteristic *η*; as *στάλη-θι*, *σταλή-τω*, &c.

Both aorists have *εντων* in the third person plural.

Infinitive.

§ 118. The terminations of the infinitive (including the connecting vowels) are as follows:—

Present and Future Active	<i>ει-ν</i>
Second Aorist Active	<i>έει-ν</i> (contr. <i>-ειν</i>)
Perfect Active	<i>έ-ναι</i>
Aorist Active	<i>αι</i>
Aorist Passive (no connecting vowel)	<i>ναι</i>
Perf. Pass. and Mid. (no connecting vowel)	<i>σθαι</i>
Aorist Middle	<i>α-σθαι</i>
Other tenses, Passive and Middle	<i>ε-σθαι</i>

Participles and Verbal adjectives.

§ 119. 1. The stem of the active participle ends in *ντ* (*τ* in the perfect), which is joined to the stem of the tense by the connecting vowel *ο* (*α* in the aorist).

The passive and middle participle ends in *μενος*, preceded by the connecting vowel *ο* (*α* in the aorist middle). The aorist passive participle takes the active form (*ντ*) without a connecting vowel; as, *λυθε-*, *λυθε-ντ-* (nom. *λυθείς*, § 46, 2).

NOTE. Participial stems in *ντ* add *σα* to form the stem of the feminine, where most adjectives add *ια* (§ 108, 4, Note); as, *λυντη-σα*, *λύντασα*; *ισταντ-σα*, *ιστάσα*; *λυθεντ-σα*, *λυθείσα* (§ 16, 5, N. 1).

2. The stem of the verbal adjectives in *τος* and *τεος* is formed by adding *το-* or *τεο-* to the stem of the verb, which has the same form here as in the aorist passive; as *λυτός*, *λυτέος* (stems *λυ-το-*, *λυ-τεο-*); *τριπτός*, *πειστέος* (stems *τριπ-το-*, *πεισ-τεο-*). For the meaning, see Syntax.

PECULIAR FORMS OF FUTURE AND AORIST.

§ 120. 1. Liquid verbs form the future active by adding ἡ, contracted ḥ, to the simple stem; and the future middle by adding ἔομαι, contracted οῦμαι. See the examples, § 97.

2. Some futures in εσω from verbs in εω (§ 106, N. 2) drop σ and contract ἡω to ḥ; as, καλέω, fut. καλέσω, καλέω, καλῶ; τελέω, fut. τελέσω, τελέω, τελῶ. These futures have the same form as the present.

Some futures in ἄσω from verbs in αξω are contracted in the same way; as βιβάζω, fut. βιβάσω, βιβάω, βιβῶ. So ἐλαύνω (ἐλα-), fut. ἐλάσω, ἐλάω, ἐλῶ. So in the middle, μάχομαι (μαχε-), fut. μαχέσομαι, μαχέομαι, μαχοῦμαι.

3. Futures in ισω and ισομαι from verbs in ιξω regularly drop σ and insert ε; then ιέω and ιέομαι are contracted into ḥω and ιοῦμαι; as κομίζω, fut. κομίσω, κομιέω, κομιῶ (κομιεῖς, κομιεῖ, &c.); κομίσομαι, κομιοῦμαι (κομιεῖ, κομιεῖται, &c.).

The forms described in § 120, 2 and 3, are called *Attic Futures*.

NOTE. A few verbs have a future perfect *active*, generally formed by adding σω to the stem of the perfect; as, θνήσκω (τέθνηκα), τεθνήξω; ιστημι (ξιτηκα), ιστήξω.

§ 121. Liquid verbs form the aorist active and middle by adding α, αμην, to the augmented simple stem and lengthening the preceding vowel (α to η, and ε to ει) as ἀγγέλλω (ἀγγελ-) ἀγγεῖλα; φαίνω (φάν-), ἔφηνα, ἔφηνάμην.

NOTE 1. Some verbs in αινω (especially those in ιαινω and ραινω) change αι to ἄ (not α) in the aorist; as πιαίνω, ἐπιάνα; περαίνω, ἐπέράνα; κερδαίνω, ἐκέρδανα.

NOTE 2. Three verbs, δίδωμι, ἴημι, and τίθημι, form the aorist in κα: — ἔδωκα, ἤκα, ἔθηκα. These forms are seldom used except in the indicative; and they are most common in the singular, where the second aorists ἔδων, ἤν, and ἔθην are not in use. (See § 126, 2, and § 129.) Even ἤκαμην and ἔθηκάμην occur, the latter not in Attic Greek.

Dialectic Forms of Verbs in Ω.

§ 122. 1. AUGMENT. The temporal augment is often omitted by Herodotus, and both syllabic and temporal augment by the Epic and Lyric poets.

In Homer, a liquid (especially λ) may be doubled, like ρ, after the

augment ϵ ; as $\ddot{\epsilon}\lambda\alpha\chi\omega$ for $\ddot{\epsilon}\lambda\alpha\chi\omega$. So sometimes σ ; as $\dot{\epsilon}\sigma\sigma\epsilon\iota\omega$ from $\sigma\epsilon\omega$.

The second aorist active and middle in all the forms sometimes has a reduplication in Homer; as $\phi\acute{r}\alpha\dot{\omega}$, *to tell*, $\pi\acute{e}\phi\acute{r}\alpha\dot{\delta}\epsilon$; $\kappa\acute{a}\mu\omega$, *to labor*, subj. $\kappa\acute{e}\kappa\acute{a}\mu\omega$; $\kappa\acute{e}\lambda\omega\mu\omega$, *to order*, $\kappa\acute{e}\kappa\acute{e}\lambda\omega\mu\mu\eta\omega$ (for $\dot{\epsilon}\kappa\acute{e}\lambda\omega\mu\mu\eta\omega$). The indicative here may prefix the syllabic augment to the reduplication; as $\dot{\epsilon}\kappa\acute{e}\kappa\acute{e}\lambda\omega\mu\mu\eta\omega$, $\dot{\epsilon}\pi\acute{e}\phi\acute{f}\nu\omega$ (from $\phi\acute{e}\nu$), $\dot{\epsilon}\pi\acute{e}\phi\acute{f}\rho\dot{\delta}\omega\omega$.

2. TERMINATIONS. Doric $\mu\epsilon\sigma$ for $\mu\epsilon\nu$, $\tau\dot{\alpha}\nu$ for $\tau\eta\nu$, $\mu\dot{\alpha}\nu$ for $\mu\eta\nu$, $\sigma\omega\tau\epsilon$ for $\sigma\omega\tau\iota$, $\alpha\omega\tau\epsilon$ for $\alpha\omega\tau\iota$. Hom. $\tau\omega\tau\epsilon$ for $\tau\eta\nu$, $\sigma\theta\omega\tau\epsilon$ for $\sigma\theta\eta\nu$, in the dual. Poetic $\mu\epsilon\sigma\theta\alpha$ for $\mu\epsilon\theta\alpha$.

(*Indicative.*) When σ is dropped in $\sigma\omega\tau\epsilon$ and $\sigma\omega\tau\epsilon$ of the second person (§ 114, 2, N. 1), the Ionic often keeps the uncontracted forms $\epsilon\omega\tau\epsilon$, $\eta\omega\tau\epsilon$, $\alpha\omega\tau\epsilon$, $\epsilon\omega\tau\epsilon$; but $\epsilon\omega\tau\epsilon$ may become $\epsilon\nu\tau\epsilon$. In Hom. $\sigma\omega\tau\epsilon$ and $\sigma\omega\tau\epsilon$ sometimes drop σ even in the perf. and pluperf.; as $\mu\epsilon\mu\eta\omega\tau\epsilon$ for $\mu\epsilon\mu\eta\omega\sigma\omega\tau\epsilon$, $\dot{\epsilon}\sigma\sigma\omega\tau\epsilon$ for $\dot{\epsilon}\sigma\sigma\omega\sigma\omega\tau\epsilon$.

The Ionic has *iterative* endings $\sigma\kappa\omega$ and $\sigma\kappa\mu\mu\eta\omega$ in the imperfect, and in both aorists active and middle. They are added to the tense-stem, with ϵ (α in first aorist) inserted after a preceding consonant; as $\ddot{\epsilon}\chi\omega$, $\ddot{\epsilon}\chi\text{-}\epsilon\kappa\omega$; $\pi\omega\lambda\epsilon\omega\mu\omega$, $\pi\omega\lambda\epsilon\text{-}\sigma\kappa\mu\omega$; $\dot{\epsilon}\rho\mu\omega$, $\dot{\epsilon}\rho\mu\omega\text{-}\alpha\kappa\mu\omega$. These forms denote *repetition*, and omit the augment.

The Ionic has $\alpha\tau\omega\tau\epsilon$ and $\alpha\tau\omega\tau\epsilon$ for $\nu\tau\omega\tau\epsilon$ and $\nu\tau\omega\tau\epsilon$ in the third person plural of the perfect and pluperfect, and $\alpha\tau\omega\tau\epsilon$ for $\nu\tau\omega\tau\epsilon$ in the optative. Hdt. has $\alpha\tau\omega\tau\epsilon$ and $\alpha\tau\omega\tau\epsilon$ also in the present and imperfect of verbs in μ (§ 128). Before these endings, π , β , κ , and γ are aspirated (ϕ , χ); as $\kappa\rho\mu\pi\tau\omega$ ($\kappa\rho\mu\beta\tau\omega$), $\kappa\kappa\rho\mu\phi\text{-}\alpha\tau\omega$, $\lambda\epsilon\gamma\omega$, $\lambda\epsilon\lambda\epsilon\chi\text{-}\alpha\tau\omega$, $\lambda\epsilon\lambda\epsilon\chi\text{-}\alpha\tau\omega$. These forms occur occasionally in Attic. When they are used, the periphrastic forms (§ 98, 1) are of course unnecessary.

The Ionic has $\epsilon\omega$, $\epsilon\omega\omega$, $\epsilon\epsilon(\nu)$, for $\epsilon\nu$, $\epsilon\nu\omega$, $\epsilon\nu$, in the pluperfect; whence come Attic forms in η , $\eta\omega$ (for $\epsilon\omega$, $\epsilon\omega\omega$), and $\epsilon\nu$ (for $\epsilon\epsilon\nu$).

The Ionic has the uncontracted forms of the future of liquid verbs (in $\epsilon\omega$ and $\epsilon\omega\omega$), and of the aorist subjunctive passive (in $\epsilon\omega$); as $\mu\epsilon\nu\epsilon\omega$, $\lambda\nu\theta\epsilon\omega$ (Attic $\mu\epsilon\nu\omega$, $\lambda\nu\theta\omega$). So in the aorist subj. act. of verbs in μ , the Homeric forms of which belong also to the ordinary aorist subj. passive. (See § 128.)

The Doric has $\sigma\epsilon\omega$, $\sigma\epsilon\omega\mu\omega$ (contracted $\sigma\hat{\omega}$, $\sigma\hat{\omega}\mu\omega$ or $\sigma\hat{\omega}\mu\mu\omega$) for $\sigma\omega$, $\sigma\omega\mu\omega$ in the future. The Attic has $\sigma\hat{\omega}\mu\omega$ in the future middle of a few verbs; as $\pi\lambda\epsilon\omega$, *to sail*, $\pi\lambda\epsilon\omega\mu\omega$ or $\pi\lambda\epsilon\omega\hat{\omega}\mu\omega$; $\pi\mu\epsilon\omega$, *to breathe*, $\pi\mu\epsilon\omega\mu\omega$ or $\pi\mu\epsilon\omega\hat{\omega}\mu\omega$; $\phi\epsilon\mu\omega$, *to flee*, $\phi\epsilon\mu\omega\mu\omega$ or $\phi\epsilon\mu\omega\hat{\omega}\mu\omega$; $\pi\pi\pi\tau\omega$, ($\pi\epsilon\sigma\text{-}$), only $\pi\epsilon\sigma\hat{\omega}\mu\omega$.

In Homer, σ is often doubled in the future and aorist after a *short vowel*; as $\gamma\epsilon\lambda\alpha\omega$, *to laugh*, $\dot{\epsilon}\gamma\epsilon\lambda\alpha\sigma\sigma\omega$ for $\dot{\epsilon}\gamma\epsilon\lambda\alpha\sigma\sigma\omega$.

In Homer, $\eta\sigma\omega\tau\epsilon$ in the aor. pass. indic. often becomes $\epsilon\nu\tau\epsilon$; as $\dot{\omega}\mu\mu\eta\theta\epsilon\omega\tau\epsilon$ for $\dot{\omega}\mu\mu\eta\theta\epsilon\omega\sigma\omega\tau\epsilon$. So in the aor. active of verbs in μ (§ 128).

In Homer, the second aorist middle sometimes omits the connecting vowel; as in *ἀλτο*, *ἀλμενος* (for *ἀλετο*, &c.), from *ἀλλομας* (*αλ-*), *to leap*.

(*Subj. and Opt.*) In Homer, the subjunctive often has the short connecting vowels of the indicative (*ε* and *ο* for *η* and *ω*); as *ἴομεν*, *μίσγεαι* (for *ἴωμεν*, *μίσγηαι*). In the subjunctive active, Hom. often has *ωμι*, *γοθα*, *γσι*, for *ω*, *ης*, *η*.

The Aeolic forms of the aorist optative active, *ειας*, *ειε*, and *ειαν*, are the regular forms in all dialects; the Aeolic uses also first persons in *εια* and *ειμεν*.

(*Infin.*) Homer has *έμεναι* and *έμεν* in the infinitive for *ειν*; as *ἀμνέμεναι* or *ἀμνέμεν* for *ἀμνύειν*; *ἐλθέμεναι* or *ἐλθέμεν* for *ἐλθεῖν*. The Ionic has the uncontracted second aorist infinitive in *έειν* for *ειν*; as *βαλέειν*, *βαλεῖν*; *ἰδέειν*, *ἰδεῖν*.

CONTRACT VERBS.

§ 123. Verbs in *ω*, *εω*, and *οω* are contracted in the present and imperfect. These tenses of *τιμάω* (*τιμα-*), *to honor*, *φιλέω* (*φιλε-*), *to love*, and *δηλώω* (*δηλο-*), *to manifest*, are thus inflected in the contracted forms:—

			Active.		
			Present Indicative.	ω	Present Subjunctive.
S.	1. <i>τιμῶ</i>	<i>φιλῶ</i>	<i>δηλῶ</i>	<i>τιμῶ</i>	<i>φιλῶ</i>
	2. <i>τιμᾶς</i>	<i>φιλεῖς</i>	<i>δηλοῖς</i>	<i>τιμᾶς</i>	<i>φιλῆς</i>
	3. <i>τιμᾶ</i>	<i>φιλεῖ</i>	<i>δηλοῖ</i>	<i>τιμᾶ</i>	<i>φιλῆ</i>
D.	1. <i>τιμάτον</i>	<i>φιλεῖτον</i>	<i>δηλοῦτον</i>	<i>τιμάτον</i>	<i>φιλῆτον</i>
	2. <i>τιμάτον</i>	<i>φιλεῖτον</i>	<i>δηλοῦτον</i>	<i>τιμάτον</i>	<i>φιλῆτον</i>
	3. <i>τιμάτη</i>	<i>φιλεῖτε</i>	<i>δηλοῦτε</i>	<i>τιμάτη</i>	<i>φιλῆτε</i>
P.	1. <i>τιμῶμεν</i>	<i>φιλοῦμεν</i>	<i>δηλοῦμεν</i>	<i>τιμῶμεν</i>	<i>φιλῶμεν</i>
	2. <i>τιμᾶτε</i>	<i>φιλεῖτε</i>	<i>δηλοῦτε</i>	<i>τιμᾶτε</i>	<i>φιλῆτε</i>
	3. <i>τιμῶσι</i>	<i>φιλοῦσι</i>	<i>δηλοῦσι</i>	<i>τιμῶσι</i>	<i>φιλῶσι</i>

			Present Optative.		
S.	1. <i>τιμῶμι</i> , <i>τιμῷην</i>	<i>φιλοῖμι</i> , <i>φιλοίην</i>	<i>δηλοῖμι</i> , <i>δηλοίην</i>		
	2. <i>τιμῶς</i> , <i>τιμῷης</i>	<i>φιλοῖς</i> , <i>φιλοίης</i>	<i>δηλοῖς</i> , <i>δηλοίης</i>		
	3. <i>τιμῷ</i> , <i>τιμῷη</i>	<i>φιλοῖ</i> , <i>φιλοίη</i>	<i>δηλοῖ</i> , <i>δηλοίη</i>		
D.	1. <i>τιμῶτον</i> , <i>τιμῷητον</i>	<i>φιλοῖτον</i> , <i>φιλοίητον</i>	<i>δηλοῖτον</i> , <i>δηλοίητον</i>		
	2. <i>τιμῷητην</i> , <i>τιμῷητην</i>	<i>φιλοῖτην</i> , <i>φιλοίητην</i>	<i>δηλοῖτην</i> , <i>δηλοίητην</i>		
	3. <i>τιμῷην</i> , <i>τιμῷημεν</i>	<i>φιλοῖμεν</i> , <i>φιλοίημεν</i>	<i>δηλοῖμεν</i> , <i>δηλοίημεν</i>		
P.	1. <i>τιμῶτε</i> , <i>τιμῷητε</i>	<i>φιλοῖτε</i> , <i>φιλοίητε</i>	<i>δηλοῖτε</i> , <i>δηλοίητε</i>		
	2. <i>τιμῶσι</i> , <i>τιμῷησαν</i>	<i>φιλοῖσι</i> , <i>φιλοίησαν</i>	<i>δηλοῖσι</i> , <i>δηλοίησαν</i>		

Present Imperative.

Sing.	2.	τίμα	φίλει	δήλου
	3.	τιμάτω	φίλείτω	δηλούτω
Dual.	2.	τιμάτον	φίλείτον	δηλούτον
	3.	τιμάτων	φίλείτων	δηλούτων
Plur.	2.	τιμάτε	φίλείτε	δηλούτε
	3.	τιμάτωσαν	φίλείτωσαν	δηλούτωσαν
		ορ τιμώντων	ορ φιλούντων	ορ δηλούντων

Pres. Infin. τιμᾶν φιλεῖν δηλοῦν

Pres. Partic. τιμῶν φιλῶν δηλῶν

Imperfect.

Sing.	1.	έτιμων	έφιλουν	έδήλουν
	2.	έτιμας	έφιλεις	έδήλους
	3.	έτίμα	έφιλει	έδήλου
Dual.	2.	έτιμάτον	έφιλείτον	έδηλούτον
	3.	έτιμάτην	έφιλείτην	έδηλούτην
Plur.	1.	έτιμῶμεν	έφιλούμεν	έδηλούμεν
	2.	έτιμάτε	έφιλείτε	έδηλούτε
	3.	έτίμων	έφιλουν	έδήλουν

Passive and Middle.

Present Indicative.

Sing.	1.	τιμῶμαι	φιλούμαι	δηλούμαι
	2.	τιμᾶ	φιλῆ, φιλεῖ	δηλοῖ
	3.	τιμάται	φιλεῖται	δηλούται
Dual.	2.	τιμᾶσθον	φιλεῖσθον	δηλοῦσθον
	3.	τιμᾶσθον	φιλεῖσθον	δηλοῦσθον
Plur.	1.	τιμώμεθα	φιλούμεθα	δηλούμεθα
	2.	τιμᾶσθε	φιλεῖσθε	δηλοῦσθε
	3.	τιμῶνται	φιλούνται	δηλούνται

Present Subjunctive.

Sing.	1.	τιμῶμαι	φιλώμαι	δηλώμαι
	2.	τιμᾶ	φιλῆ	δηλοῖ
	3.	τιμάται	φιλῆται	δηλῶται
Dual.	2.	τιμᾶσθον	φιλῆσθον	δηλῶσθον
	3.	τιμᾶσθον	φιλῆσθον	δηλῶσθον
Plur.	1.	τιμώμεθα	φιλώμεθα	δηλώμεθα
	2.	τιμᾶσθε	φιλῆσθε	δηλῶσθε
	3.	τιμῶνται	φιλῶνται	δηλῶνται

Present Optative.

Sing.	1. τιμάμητην	φιλοίμην	δηλοίμην
	2. τιμῷ	φιλῷ	δηλῷ
	3. τιμῷτο	φιλῷτο	δηλῷτο
Dual.	2. τιμῷσθον	φιλῷσθον	δηλῷσθον
	3. τιμῷσθην	φιλῷσθην	δηλῷσθην
Plur.	1. τιμῷμεθα	φιλῷμεθα	δηλῷμεθα
	2. τιμῷσθε	φιλῷσθε	δηλῷσθε
	3. τιμῷντο	φιλῷντο	δηλῷντο

Present Imperative.

Sing.	2. τιμῷ	φιλῷ	δηλῷ
	3. τιμάσθω	φιλείσθω	δηλούσθω
Dual.	2. τιμᾶσθον	φιλείσθον	δηλούσθον
	3. τιμᾶσθων	φιλείσθων	δηλούσθων
Plur.	2. τιμᾶσθε	φιλείσθε	δηλούσθε
	3. τιμᾶσθωσαν ογ τιμᾶσθων	φιλείσθωσαν ογ φιλείσθων	δολούσθωσαν ογ δηλούσθων

Present Infinitive and Participle.

Infin.	τιμᾶσθαι	φιλείσθαι	δηλούσθαι
Partic.	τιμώμενος	φιλούμενος	δηλούμενος

Imperfect, ^{τιμῶ} _{τιμᾶσθαι}.

Sing.	1. ἐτιμώμην	ἐφιλούμην	ἐδηλούμην
	2. ἐτιμῷ	ἐφιλῷ	ἐδηλῷ
	3. ἐτιμῷτο	ἐφιλῷτο	ἐδηλῷτο
Dual.	2. ἐτιμᾶσθον	ἐφιλείσθον	ἐδηλούσθον
	3. ἐτιμάσθην	ἐφιλείσθην	ἐδηλούσθην
Plur.	1. ἐτιμώμεθα	ἐφιλούμεθα	ἐδηλούμεθα
	2. ἐτιμᾶσθε	ἐφιλείσθε	ἐδηλούσθε
	3. ἐτιμῷντο	ἐφιλῷντο	ἐδηλῷντο

The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in *ω* sometimes occur in Homer; those of verbs in *εω* are common in Homer and Herodotus; but those of verbs in *οω* are never used. See, however, § 124.

NOTE 1. Dissyllabic verbs in *εω* contract only *εε* and *εει*. Thus *πλέω*, *to sail*, has pres. *πλέω*, *πλεῖς*, *πλεῖν*, *πλείτον*, *πλέομεν*, *πλεῖτε*, *πλέονται*; imperf. *ἐπλεον*, *ἐπλεις*, *ἐπλει*, &c.; infin. *πλεῖν*; partic. *πλέων*.

Δέω, *to bind*, is the only exception, and is contracted in most forms; as δοῦστι, δοῦμαι, δοῦνται, ἔδονν, partic. δῶν, δοῦν.

NOTE 2. A few verbs in *aw* have *η* for *a* in the contracted forms; as διψάω, διψῶ, *to thirst*, διψῆς, διψῆτε; imperf. ἐδίψων, ἐδίψης, ἐδίψη; infin. διψῆν. So ζάω, *to live*, πεινάω, *to hunger*, χράω with χράομαι, and a few others.

NOTE 3. Ριγώω, *to shiver*, has infinitive ρίγων (for ρίγοῦν), and other similar forms in *ω*. Ιδρώω, *to sweat*, has ιδρώστι, ιδρώῃ, ιδρώντι, &c.

NOTE 4. The third person singular of the imperfect active does not take *v* movable in the contracted form; thus ἐφίλεε or ἐφίλεεν, but ἐφίλει (never ἐφίλεω). Except ἐχρῆν or χρῆν (for ἐχραεν, see Note 2), and a very few poetic forms.

Dialectic Forms of Contract Verbs.

§ 124. 1. (*Verbs in aw*) Verbs in *aw* are generally contracted regularly in Homer and Herodotus, except in the following cases:—

In Homer, a contracted *ω* is often *protracted* into *oaw* or *aw*, and a contracted *a* into *aa* or *āā*; as ὄρδω for ὄρω, ὄρδωστι for ὄρδωστι, ὄρδωμι for ὄρδωμ; μενοινάω for μενοινῶ, ἡβώστα for ἡβώστα; ὄράσθε for ὄρᾶσθε, ὄράᾳ for ὄρᾳ, αἰτιάῳ for αἰτιῷ (opt. of αἰτιάομαι). The long vowel (*ω* or *ā*) is prefixed chiefly when the preceding vowel is long, to suit the metre. Sometimes *ω* is protracted into *ωo*, as in ἡβώστες for ἡβώστε; and sometimes *ω* becomes *ωo*, as ἡβώσιμ for ἡβώμι.

Homer sometimes has *εον* for *aoν* in the imperfect. Herodotus changes *a* to *e* before *ω*, *oν*, and *o*; as ὄρέω, ὄρέομεν, ὄρεοντι, ὄρεον.

2. (*Verbs in ew*) Verbs in *ew* generally remain uncontracted in both Homer and Herodotus. But sometimes *εο* or *εον* becomes *εν*; and in Homer, sometimes *εε* or *εει* becomes *ει*.

The Ionic often drops the connecting vowel *e* in the second person singular of the passive and middle, thus changing ἔεαι, ἔεο, into ἔαι, ἔο; as μυθέαι for μυθέεαι (from μυθέομαι), φοβέαι and φοβέο (from φοβέομαι), ἔξηγέο (from ἔξηγέομαι). Besides thus omitting *e*, the forms ἔεαι and ἔεο are often in Homer contracted into *ειαι* and *ειο*; as μυθεῖαι, αἰδεῖαι, αἰδεῖο.

In Homer, final *e* of the stem is often lengthened into *ei*; as νεικείω, πνείω, for νεικέω, πνέω. So in ἐτελεί-ετο from τελέω, τελείω. A similar change takes place in *ew* of the aorist passive subjunctive, &c. (§ 128).

3. (*Verbs in oaw*) Verbs in *oaw* are always contracted; but Herodotus sometimes has *εν* for *oν*, as in ἐδίκαίεν, ἀξιεύμεθα. In Homer, protracted forms occur, which would naturally come from verbs in *aw*; as ὄρδωστι (from ὄρώω, *to plough*), formed as if from ἄρά-*ω*, like δρόσωστι, above; so δηιόωντο (from δηιόω).

VERBS IN MI.

§ 125. 1. Some pure verbs omit the connecting vowels in most forms of the present and imperfect, and of the second aorist active and middle. The terminations (§ 112) are added directly to the stem; the final vowel of which is lengthened in the singular of the present and imperfect indicative, and throughout the second aorist indicative, imperative, and infinitive, in the active voice. See § 127, N. 1.

NOTE 1. As the original terminations *μι* and *σι* are retained in the present indicative of these verbs, they are called *verbs in μι*. (See § 93.) The forms of the second aorist here mentioned very often do not belong to presents in *μι*, but are irregular tenses of verbs in *ω*. Such are *ἔβην*, *ἔγρων*, *ἔπτάμην*, from *βαίνω*, *γιγράσκω*, *πέτομαι*. Such tenses are called *μι-forms*. (See § 130.)

These forms generally retain the original *σαι* and *σο* in the second person passive and middle. But in the second aorist and in the subjunctive and optative, *σ* is omitted and contraction takes place; as in *θοῦ* for *θέσσο*, *ἔθου* for *ἔθεσσο*. This sometimes takes place in other forms. The secondary tenses have *σαν* in the third person plural.

NOTE 2. The third person plural has a connecting vowel *α* before *σι* making *ᾶσι*, which is contracted with a preceding *α*; as *ἰστᾶσι* for *ἰστα-α-νσι*, *τιθέ-ᾶσι*, *διδό-ᾶσι*, *δεικνύ-ᾶσι*. Forms in *εῖσι*, *οῦσι*, and *ῦσι*, from stems in *ε*, *ο*, and *υ*, are rare in Attic, but regular in Ionic.

2. Many verbs in *μι* prefix a reduplication to the stem in the present and imperfect. (§ 108, 8.) This consists of the first consonant of the stem with *ι*; but stems beginning with two consonants prefix *ι*. Thus, *τίθημι* (stem *θε-*), *διδωμι* (*δο-*), *ἴστημι* (*στα-*).

§ 126. 1. The following is a synopsis of *ἴστημι*, *to set* (stem *στα-*), *τίθημι*, *to put* (stem *θε-*), *διδωμι*, *to give* (stem *δο-*), and *δείκνυμι*, *to show* (stem *δεικνυ-*).

As *ἴστημι* wants the second aorist middle, *ἐπριάμην*, *I bought* (from a stem *πρια-* which has no present), is added; and as *δείκνυμι* wants the second aorist active, *ἔδυν*, *I entered* (from *δύνω*, formed as if from *δυ-μι*), is added. The optative *δύνην* (contracted for *δυ-ιην*) is found in Homer. Ordinary verbs in *υμι* have no second aorist middle.

Active.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.	{ <i>Ιστημ</i> τίθημ δίδωμι δείκνυμ	{ <i>Ιστώ</i> τιθώ διδώ δεικνύω	{ <i>Ισταίην</i> τιθείην διδοίην δεικνύομι	{ <i>Ιστη</i> τίθει δίδου δεικνύ	{ <i>Ιστάναι</i> τιθέναι διδέναι δεικνύναι	{ <i>Ιστάς</i> τιθέταις διδόνταις δεικνύνταις
Imp.	{ <i>Ιστηρ</i> έτιθηρ έδίδων έδεικνυν					
2 Aor.	{ <i>Ἴστηρ</i> [έθηρ] [έδων] [έδυρ]	{ <i>στῶ</i> θῶ δῶ δύω	{ <i>σταίηρ</i> θείην δοίην δύηρ (Epic)	{ <i>στήθε</i> θές δός δύθε	{ <i>στήραι</i> θείναι δούναι δύναι	{ <i>στάς</i> θείταις δούνταις δύταις

Passive and Middle.

Pres.	{ <i>Ιστάμαι</i> τίθεμαι δίδομαι δείκνυμαι	{ <i>Ιστῶμαι</i> τιθῶμαι διδῶμαι δεικνύωμαι	{ <i>Ισταίμην</i> τιθείμην διδοίμην δεικνύομην	{ <i>Ιστάσσο</i> τίθεσσο δίδοσσο δεικνύσσο	{ <i>Ιστασθαι</i> τιθεσθαι διδοσθαι δεικνυσθαι	{ <i>Ιστάμενος</i> τιθέμενος διδόμενος δεικνύμενος
Imp.	{ <i>Ιστάμηρ</i> έτιθέμηρ έδιδόμηρ έδεικνύμηρ					
2 Aor.	{ <i>Ἴπριάμηρ</i> έθέμηρ έδόμηρ	{ <i>πρίωμαι</i> θῶμαι δῶμαι	{ <i>πριαίμηρ</i> θείμηρ δοίμηρ	{ <i>πρίω</i> θοῦ δοῦ	{ <i>πριασθαι</i> θέσθαι δόσθαι	{ <i>πριάμενος</i> θέμενος δόμενος
Mid.						

NOTE. The principal parts (§ 92) of *Ιστημ*, *τίθημ*, *δίδωμι*, and *δείκνυμ* are as follows:—

Ιστημ, *στήσω*, *ἴστησα*, *ἴστηκα*, *ἴστάμαι*, *ἴσταθην*, *ἴστητην*.

Τίθημ, *θήσω*, *ἴθηκα* (§ 121, N. 2), *τέθεικα*, *τέθειμαι*, *έτέθην*.

Δίδωμι, *δώσω*, *ἴδωκα*, *δέδωκα*, *δέδομαι*, *έδόθην*.

Δείκνυμ, *δείξω*, *ἴδειξα*, *δέδειχα*, *δέδειγμαι*, *έδειχθην*.

2. The peculiar forms of these verbs, which are included in the synopsis, are thus inflected:—

Indicative Active.

Present.

Sing.	1. ιστημι 2. ιστης 3. ιστησι	τίθημι τίθης τίθησι	δίδωμι δίδως δίδωσι	δείκνυμι δείκνυς δείκνυσι
Dual.	2. ιστάτον 3. ιστατον	τίθετον τίθετον	δίδοτον δίδοτον	δείκνυτον δείκνυτον
Plur.	1. ιστάμεν 2. ιστατε 3. ιστάσι	τίθεμεν τίθετε τίθεασι	δίδομεν δίδοτε διδόασι	δείκνυμεν δείκνυτε δείκνυσται

Imperfect.

Sing.	1. ιστην 2. ιστης 3. ιστη	έτιθην έτιθης, έτιθεις έτιθη, έτιθει	[έδιδων] [έδιδως] [έδιδω]	έδιδουν έδιδους έδιδου
Dual.	2. ιστάτον 3. ιστάτην	έτιθετον έτιθέτην	έδιδοτον έδιδότην	έδείκνυτον έδεικνυτήν
Plur.	1. ιστάμεν 2. ιστατε 3. ιστασαν	έτιθεμεν έτιθετε έτιθεσαν	έδιδομεν έδιδοτε έδιδοσαν	έδείκνυμεν έδείκνυτε έδείκνυσταν

Second Aorist.

Sing.	1. έστην 2. έστης 3. έστη	[έθην] [έθης] [έθη]	[έδων] [έδως] [έδω]	έδυν έδυς έδυ
Dual.	2. έστητον 3. έστήτην	έθετον έθέτην	έδοτον έδότην	έδυτον έδύτην
Plur.	1. έστημεν 2. έστητε 3. έστησαν	έθεμεν έθετε έθεσαν (§ 127, N. 1)	έδομεν έδοτε έδοσαν (§ 127, N. 1)	έδυμεν έδυτε έδυσταν

Subjunctive Active.

Present.

Sing.	1. ιστῶ 2. ιστῆς 3. ιστῆ	τιθῶ τιθῆς τιθῆ	διδῶ διδῷς διδῷ	δεικνύω δεικνύῃς δεικνύῃ
Dual.	2. ιστῆτον 3. ιστῆτον	τιθῆτον τιθῆτον	διδῶτον διδῶτον	δεικνύητον δεικνύητον
Plur.	1. ιστῶμεν 2. ιστῆτε 3. ιστῶσι	τιθῶμεν τιθῆτε τιθῶσι	διδῶμεν διδῶτε διδῶσι	δεικνύωμεν δεικνύητε δεικνύωσι

Second Aorist.

Sing.	1. στῶ 2. στῆς 3. στῆ	θῶ θῆς θῆ	δῶ δῷς δῷ	δύω, &c. regular δύγ
Dual.	2. στῆτον 3. στῆτον	θῆτον θῆτον	δῶτον δῶτον	δύγητον
Plur.	1. στῶμεν 2. στῆτε 3. στῶσι	θῶμεν θῆτε θῶσι	δῶμεν δῶτε δῶσι	δύωμεν δύητε δύωσι

Optative Active.

Present.

Sing.	1. ισταίην 2. ισταίης 3. ισταίη	τιθείην τιθείης τιθείη	διδοίην διδοίης διδοίη	δεικνύοιμι δεικνύοις δεικνύοις
Dual.	2. ισταίητον 3. ισταίητην	τιθείητον τιθείητην	διδοίητον διδοίητην	δεικνύοιτον δεικνυοίτην
Plur.	1. ισταίημεν 2. ισταίητε 3. ισταίησαν	τιθείημεν τιθείητε τιθείησαν	διδοίημεν διδοίητε διδοίησαν	δεικνύοιμεν δεικνύοιτε δεικνύοιεν

Or thus contracted :—

Dual.	2. ισταίτον 3. ισταίτην	τιθείτον τιθείτην	διδοίτον διδοίτην
Plur.	1. ισταίμεν 2. ισταίτε 3. ισταίεν	τιθείμεν τιθείτε τιθείεν	διδοίμεν διδοίτε διδοίεν

Second Aorist.

Sing.	1. σταίην 2. σταίης 3. σταίη	θείην θείης θείη	δοίηρ δοίης δοίη	δύηρ (Epic) δύης δύη
Dual.	2. σταίητον 3. σταίητην	θείητον θείητην	δοίητον δοίητην	δύητον δύητην
Plur.	1. σταίημεν 2. σταίητε 3. σταίησαν	θείημεν θείητε θείησαν	δοίημεν δοίητε δοίησαν	δύημεν δύητε δύησαν

Or thus contracted: —

Dual.	2. σταίτον 3. σταίτην	θείτον θείτην	δοίτον δοίτην	δύτον δύτην
Plur.	1. σταίμεν 2. σταίτε 3. σταίεν	θείμεν θείτε θείεν	δοίμεν δοίτε δοίεν	δύμεν δύτε δύεν

Imperative Active.

Present.

Sing.	2. ιστη 3. ιστάω	τίθει τιθέτω	δίδου διδότω	δείκνυ δεικνύτω
Dual.	2. ιστατον 3. ιστάτων	τίθετον τιθέτων	δίδοτον διδότων	δείκνυτον δεικνύτων
Plur.	2. ιστατε 3. ιστάτωσαν ορ ιστάντων	τίθετε τιθέτωσαν ορ τιθέντων	δίδοτε διδότωσαν ορ διδόντων	δείκνυτε δεικνύτωσαν ορ δεικνύτων

Second Aorist.

Sing.	2. στήθι 3. στήτω	θέσ θέτω	δόσ δότω	δύθι δύτω
Dual.	2. στήτον 3. στήτων	θέτον θέτων	δότον δότων	δύτον δύτων
Plur.	2. στήτε 3. στήτωσαν ορ στάντων	θέτε θέτωσαν ορ θέντων	δότε δότωσαν ορ δόντων	δύτε δύτωσαν ορ δύντων

Infinitive Active.

Pres.	ιστάναι	τιθέναι	διδόναι	δεικνύναι
2 Aor.	στήναι	θείναι	δούναι	δύναι

Participle Active.

Pres.	ιστάς	τιθείς	διδούς	δεικνύς
2 Aor.	στάς	θείς	δούς	δύς

Indicative Passive and Middle.

Present.

Sing.	1. ἴσταμαι	τίθεμαι	δίδομαι	δεικνυμαι
	2. ἴστασαι	τίθεσαι or τίθη	δίδοσαι	δεικνυσαι
	3. ἴσταται	τίθεται	δίδοται	δεικνυται
Dual.	2. ἴστασθον	τίθεσθον	δίδοσθον	δεικνυσθον
	3. ἴστασθον	τίθεσθον	δίδοσθον	δεικνυσθον
Plur.	1. ιστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	2. ἴστασθε	τίθεσθε	δίδοσθε	δεικνυσθε
	3. ἴστανται	τίθενται	δίδονται	δεικνυνται

Imperfect.

Sing.	1. ιστάμην	έτιθέμην	έδιδόμην	έδεικνύμην
	2. ἴστασο	έτιθεσο	έδιδοσο	έδεικνυσο
	or ἴστω	or έτίθου	or έδίδου	
	3. ἴστατο	έτιθετο	έδιδοτο	έδεικνυτο
Dual.	2. ἴστασθον	έτιθεσθον	έδιδοσθον	έδεικνυσθον
	3. ἴστασθην	έτιθέσθην	έδιδόσθην	έδεικνύσθην
Plur.	1. ιστάμεθα	έτιθέμεθα	έδιδόμεθα	έδεικνύμεθα
	2. ἴστασθε	έτιθεσθε	έδιδοσθε	έδεικνυσθε
	3. ἴσταντο	έτιθεντο	έδιδοντο	έδεικνυντο

Second Aorist Middle.

Sing.	1. ἐπριάμην	έθέμην	έδόμην
	2. ἐπριώ	έθου	έδου
	3. ἐπριάτο	έθετο	έδοτο
Dual.	2. ἐπριάσθον	έθεσθον	έδοσθον
	3. ἐπριάσθην	έθέσθην	έδόσθην
Plur.	1. ἐπριάμεθα	έθέμεθα	έδόμεθα
	2. ἐπριάσθε	έθεσθε	έδοσθε
	3. ἐπριάντο	έθεντο	έδοντο

Subjunctive Passive and Middle.

	Present.			
Sing.	1. ιστώμαι	τιθώμαι	διδώμαι	δεικνύωμαι
	2. ιστή	τιθῆ	διδῷ	δεικνύῃ
	3. ιστήται	τιθῆται	διδῶται	δεικνύηται
Dual.	2. ιστήσθων	τιθῆσθων	διδῶσθων	δεικνύσθων
	3. ιστήσθον	τιθῆσθον	διδῶσθον	δεικνύσθον
	S. S.			
Plur.	1. ιστώμεθα	τιθώμεθα	διδώμεθα	δεικνύώμεθα
	2. ιστήσθε	τιθῆσθε	διδῶσθε	δεικνύσθε
	3. ιστῶνται	τιθῶνται	διδῶνται	δεικνύωνται

Second Aorist Middle.

Sing.	1. πρίωμαι	θῶμαι	δῶμαι
	2. πρίη	θῆ	δῷ
	3. πρίηται	θῆται	δῶται
Dual.	2. πρίησθων	θῆσθων	δῶσθων
	3. πρίησθον	θῆσθον	δῶσθον
	S. S.		
Plur.	1. πριώμεθα	θώμεθα	δώμεθα
	2. πρίησθε	θῆσθε	δῶσθε
	3. πρίωνται	θῶνται	δῶνται

Optative Passive and Middle.

	Present.			
Sing.	1. ισταίμην	τιθείμην	διδοίμην	δεικνυοίμην
	2. ισταίο	τιθείο	διδοίο	δεικνύοιο
	3. ισταίτο	τιθείτο	διδοίτο	δεικνύόιτο
Dual.	2. ισταῖσθων	τιθεῖσθων	διδοῖσθων	δεικνύοισθων
	3. ισταῖσθην	τιθεῖσθην	διδοῖσθην	δεικνύοισθην
	S. S.			
Plur.	1. ισταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
	2. ισταῖσθε	τιθεῖσθε	διδοῖσθε	δεικνύοισθε
	3. ισταῖντο	τιθεῖντο	διδοῖντο	δεικνύοιντο

Optative,
Second Aorist Middle.

Sing.	1. πριαίμην	θείμην	δοίμην
	2. πρίαο	θεῖο	δοῖο
	3. πρίαιτο	θεῖτο	δοῖτο
Dual.	2. πρίασθον	θεῖσθον	δοῖσθον
	3. πρίασθην	θεῖσθην	δοῖσθην
Plur.	1. πριαίμεθα	θείμεθα	δοίμεθα
	2. πρίασθε	θεῖσθε	δοῖσθε
	3. πρίαντο	θεῖντο	δοῖντο

Imperative Passive and Middle.

Present.

Sing.	2. ιστασο	τίθεσο	δίδοσο	δείκνυσο
	ορ ιστω	ορ τίθου	ορ δίδου	
	3. ιστάσθω	τιθέσθω	διδόσθω	δείκνυσθω
Dual.	2. ιστασθον	τιθεσθον	διδοσθον	δείκνυσθον
	3. ιστάσθων	τιθέσθων	διδόσθων	δείκνυσθων
Plur.	2. ιστασθε	τιθεσθε	διδοσθε	δείκνυσθε
	3. ιστάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δείκνυσθωσαν
	ορ ιστάσθων	ορ τιθέσθων	ορ διδόσθων	ορ δείκνυσθων

Second Aorist Middle.

Sing.	2. πρίω	θέν	δοῦ
	3. πριάσθω	θέσθω	δόσθω
Dual.	2. πρίασθον	θέσθον	δόσθον
	3. πριάσθων	θέσθων	δόσθων
Plur.	2. πρίασθε	θέσθε	δόσθε
	3. πριάσθωσαν	θέσθωσαν	δόσθωσαν
	ορ πριάσθων	ορ θέσθων	ορ δόσθων

Infinitive Passive and Middle.

Pres.	ιστασθαι	τίθεσθαι	δίδοσθαι	δείκνυσθαι
2 A. M.	πρίασθαι	θέσθαι	δόσθαι	

Participle Passive and Middle.

Pres.	ιστάμενος	τιθέμενος	διδόμενος	δείκνυμενος
2 A. M.	πριάμενος	θέμενος	δόμενος	

REMARK. The following remarks apply only to the tenses which are mentioned in § 125, 1. In other tenses verbs in μ follow the general rules for verbs in ω (§ 93, Note).

§ 127. 1. Most verbs in μ may be inflected in some of their parts like verbs in $\alpha\omega$, $\epsilon\omega$, $\omega\omega$, and $\upsilon\omega$. Especially, verbs in $\nu\mu$ form their present subjunctive and optative like verbs in $\upsilon\omega$. The forms $\epsilon\tau\theta\epsilon\iota\epsilon$, $\epsilon\tau\theta\epsilon\iota$ (as if from $\tau\theta\epsilon\omega$), and $\epsilon\delta\dot{\iota}\theta\omega\upsilon$, $\epsilon\delta\dot{\iota}\theta\omega\upsilon$, $\epsilon\delta\dot{\iota}\theta\omega\upsilon$ (as if from $\delta\dot{\iota}\theta\omega$) are much more common than the regular forms. (See the paradigms.)

2. The subjunctive of verbs in $\eta\mu$ and $\omega\mu$ has the regular connecting vowels ω and η , which are contracted with the final vowel of the stem; as $\tau\theta\hat{\omega}$, $\theta\hat{\omega}$, $\tau\theta\hat{\omega}\mu\alpha\iota$, for $\tau\theta\epsilon\omega\theta\epsilon\omega$, $\tau\theta\epsilon\omega\mu\alpha\iota$; $\delta\dot{\iota}\delta\hat{\omega}$ for $\delta\dot{\iota}\delta\theta\omega$. Verbs in μ from stems in α have $\hat{\omega}$, $\hat{\eta}\iota$, $\hat{\eta}$ in the subjunctive, as if from $\epsilon\omega$, $\epsilon\eta\iota$, $\epsilon\eta$ (see $\iota\sigma\tau\eta\mu\alpha$ and § 128, 2); those from stems in ω have $\hat{\omega}$, $\hat{\omega}\iota$, $\hat{\omega}$ (§ 9, 2 & 4), not $\hat{\omega}\iota$, $\hat{\omega}\iota$ (§ 9, 4, N.).

3. The optative active of verbs in $\eta\mu$ and $\omega\mu$ is formed like the aorist optative passive of verbs in ω , by adding to the stem the secondary endings (§ 112) preceded by $\iota\eta$; as $\iota\sigma\tau\alpha\text{-}\iota\eta\text{-}\nu$, $\tau\theta\epsilon\text{-}\iota\eta\text{-}\nu$, $\delta\dot{\iota}\delta\text{-}\iota\eta\text{-}\nu$. (See § 116, N. 2.) The optative passive and middle adds to the stem the regular endings preceded by ι ; as $\iota\sigma\tau\alpha\text{-}\iota\text{-}\mu\eta\eta$, $\tau\theta\epsilon\text{-}\iota\text{-}\mu\eta\eta$, $\delta\dot{\iota}\delta\text{-}\iota\text{-}\mu\eta\eta$. The contraction here appears in the accent, $\iota\sigma\tau\alpha\hat{\iota}$, $\tau\theta\epsilon\hat{\iota}\omega$, &c. (C)

4. The present imperative active commonly omits $\theta\iota$ in the second person singular, and lengthens the final vowel of the stem (α , ϵ , ω , υ) to η , $\epsilon\iota$, $\omega\iota$, $\upsilon\iota$. The second aorist retains $\theta\iota$, except in $\theta\iota\epsilon\iota$, $\delta\dot{\iota}\delta\iota$, and $\epsilon\iota\iota$, also in $\sigma\chi\epsilon\iota$ (from $\tilde{\chi}\omega$).

5. The infinitive active adds $\nu\alpha\iota$ to the tense-stem; the infinitive passive and middle adds $\sigma\theta\alpha\iota$. Thus, $\iota\sigma\tau\alpha\text{-}\nu\alpha\iota$, $\iota\sigma\tau\alpha\text{-}\sigma\theta\alpha\iota$; $\sigma\tau\hat{\eta}\text{-}\nu\alpha\iota$, $\theta\epsilon\hat{\iota}\text{-}\nu\alpha\iota$, $\delta\dot{\iota}\delta\text{-}\nu\alpha\iota$ (§ 125, 1); $\theta\iota\text{-}\sigma\theta\alpha\iota$, $\delta\dot{\iota}\delta\text{-}\sigma\theta\alpha\iota$.

6. The stem of the participle active is formed by adding $\nu\tau$ to the tense-stem; that of the participle passive and middle by adding $\mu\epsilon\tau\alpha$. (See § 119, 1, and § 46.)

NOTE 1. The second aorist active of two verbs, $\tau\theta\eta\mu$ and $\delta\dot{\iota}\delta\omega\mu$, lengthens the vowel of the stem only in the infinitive; the forms $\tilde{\epsilon}\theta\eta\eta$, $\tilde{\eta}\iota\iota$, $\tilde{\eta}\text{-}\eta$, $\tilde{\epsilon}\delta\omega\omega$, $\tilde{\omega}\omega\omega$, $\tilde{\omega}\text{-}\omega$, not being in use in the singular of the indicative. These verbs (as inflected in § 126, 2) are therefore irregular in the indicative and imperative of this tense; the regular form being seen in $\tilde{\epsilon}\gamma\omega\omega$ (stem $\gamma\tau\alpha$), which has 2 aor. act. indic. $\tilde{\epsilon}\gamma\omega\omega\omega$,

-ως, -ω, -ωτον, -ωτην, -ωμεν, -ωτε, -ωσαν; subj. γνῶ (like δῶ), opt. γνοίη (like δοίην), imperat. γνῶθι, γνώτω, γνώτον, γνώτων, γνώτε, γνώτωσαν; infin. γνῶναι; partic. γνούς (γνοντ-).

For three aorists in *κα*, see § 121, Note 2.

NOTE 2. A few deponent verbs accent the subjunctive and optative as if there were no contraction. Such are δύναμαι, ἐπίσταμαι, κρέμαμαι, ἐπράμην (§ 126, 2); as δύνωμαι, δύναστο (not δυνῶμαι, δυνάστο); and sometimes other verbs in *μ*.

Dialectic Forms of Verbs in MI.

§ 128. 1. *Indicative.* Doric *τι*, *ντι*, for *σι*, *νσι*. Epic sometimes *σθα* for *σ* in 2 pers. sing. For 3 pers. plur. in *είσι*, *ούσι*, *νσι*, see § 125, N. 2. Epic *ν* for *σαν* in 3 pers. plur., with preceding vowel short; as *ἔσταν* for *ἔστησαν*, *ἴεν* for *ἴεσαν*:—in aor. pass. *εν* for *ησαν*; as *ἔκδομηθεν* for *ἔκοσμηθησαν*. The Ionic *σκον* and *σκομην* (§ 122, 2) have no connecting vowel in verbs in *μ*; as *ἴστα-σκον*. Herod. often has *αται* and *ατο* (§ 122, 2) for *νται* and *ντο* in the pres. and imperf., changing a preceding *α* to *ε*; as *τιθέ-αται*, *δυνέ-αται* (*δυνα-*), *ἔδυνέ-ατο*. (See § 128, 2.)

2. *Subj.* The Ionic sometimes leaves *εω* uncontracted in the subj. of verbs in *ημι*; as in *θέωμεν* for *θῶμεν*, *διαθέωνται* for *διαθῶνται*. It forms the subj. in *εω* and *εωμαι* even from stems in *α*; as *στέωμεν* for *στῶμεν* (*στα-ωμεν*), *ἐπιστέωνται* for *ἐπίστωνται* (*ἐπιστα-ωνται*, § 127, N. 2).

In Homer, when the 2 aor. act. subj. is uncontracted, the vowel of the stem is generally lengthened (*ε* to *ει* or *η*, and *ο* to *ω*); in which case the short connecting vowels *ο* and *ε* are used in the dual and plural, except before *σι* (for *νσι*). Thus, in place of Attic *θῶ*, &c. and *στῶ*, &c., we find *θείω*, *θείης*, *θείηγ*, *θείομεν*, *στίης*, *στίηγ*, *στείομεν*, *παρ-στήτεον*, *περι-στήσωτι*. Also *θείομαι* for *θῶμαι*. So, for *δῶ*, &c., we have *δάη* (also *δάησι* and *δάησι*), *δώομεν*, *δώωσι*. The same forms are found in the aor. pass. subj. (§ 115, N.); as *δαείω* (for *δαῶ*) from indic. *ἔδάην*, *δαμέίης* and *δαμήη* (for *δαμῆς* and *δαμῆ*) from *ἔδαμην*, *μαγείη* (for *μαγῆ*) from *ἔμιγην*.

3. *Infin. and Partic.* Homer has *μεναι* and *μεν* for *ναι*; as *ἰορά-μεναι* or *ἴστα-μεν*, sometimes with lengthened vowel, as *τιθή-μεναι*. So in aor. pass. *όμοιωθή-μεναι* for *όμοιωθῆ-ναι* (from *όμοιόω*, *to liken*).

The participle passive and middle sometimes has *ημενος* for *αμενος* or *εμενος* in Homer; as *τιθήμενος*.

Irregular Verbs in MI.

§ 129. The verbs *εἰμί*, *to be*, *εἰμι*, *to go*, *ἴημι*, *to send*, *φημί*, *to say*, and *κείμαι*, *to lie*, are thus inflected.

I. *Eimí, to be* (stem *es-*, Latin, *es-ss*).*Present.*

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἰμί	ὦ	εἴην	
	2. εἰ	ἢς	εἴης	ἴσθι
	3. ἐστί	ἢ	εἴη	ἐστω
Dual.	2. ἐστόν	ἢτον	εἴητον, εἴτον	ἐστον
	3. ἐστόν	ἢτον	εἴητην, εἴτην	ἐστων
Plur.	1. ἐσμέν	ὠμεν	εἴημεν, εἴμεν	
	2. ἐστέ	ἢτε	εἴητε, εἴτε	ἐστε
	3. εἰσί	ὦστι	εἴησαν, εἴεν	ἐστωσαν, ἐστων, ὅντων

Present Infinitive. εἰναι*Pres. Partic.* ὁν, ούσα, ὅν*Imperfect.*

	1. ἦν or ἦ		<i>Fut. Indicative.</i>
Sing.	2. (ἢς), ἡσθα		ἐσομαι
	3. ἦν		ἐση, ἐσει
			ἐσται (poet. ἐσεται)
Dual.	2. ἡστον or ἡτον		ἐσεσθων
	3. ἡστην or ἡτην		ἐσεσθουν
Plur.	1. ἡμεν		ἐσόμεθα
	2. ἡτε or ἡστε		ἐσεσθε
	3. ἡσαν		ἐσονται

Fut. Opt. ἐσοιμην, ἐσοιο, ἐσοιτο, &c. regular.*Fut. Infin.* ἐσεσθαι*Fut. Partic.* ἐσόμενοςA middle form *ἦμην*, *I was*, rarely occurs in the imperfect.

NOTE. DIALECTS. *Pres. Indic.* Aeolic *έμμι*, the most primitive form, nearest to *εσ-μι* (see foot-note on p. 85). Ionic *εἰς*, Hom. *ἐσσί* (for *ει*); Ionic *εἰμέν* (for *ἐσμέν*); Ionic *ἔσσι*, Doric *ἐντί* (for *εισί*). *Imperf.* Hom. *ἦ*, *ἴα*, *ἴον* (in 1 pers. sing.); *ἴσθα* (2 pers.); *ἦν*, *ἴην*, *ἴην* (3 pers.); *ἴσαν* (for *ἴσαν*). Hdt. *ἴα*, *ἴας*, *ἴατε*. Ionic (iterative) *ἴσκον*. *Future.* Hom. *ἐσσομαι*, &c., with *ἐσσεῖται*.

Subj. Ionic *ἴω*, &c., *ἴωσι*; Hom. also *εἰω*. Ionic *ἴοισ*, *ἴοι*. *Imper.* Hom. *ἴσ-σο* (the regular form). *Infin.* Hom. *ἴμμεναι*, *ἴμεναι*, *ἴμεν*. *Partic.* Ionic *έών*, *εοῦσα*, *έόν*.

II. *Eīmu, to go* (stem *e-*, Latin, *i-re*).

Present.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. <i>eīmu</i>	<i>īo</i>	<i>īoīnu</i> (<i>īoīmu</i>)	
	2. <i>eī</i>	<i>īōs</i>	<i>īoīs</i>	<i>īōi</i> (<i>eī</i> in compos.)
	3. <i>eīsī</i>	<i>īī</i>	<i>īoī</i>	<i>īōw</i>
Dual.	2. <i>ītōv</i>	<i>īōtōv</i>	<i>īoītōv</i>	<i>ītōv</i>
	3. <i>ītōv</i>	<i>īōtōv</i>	<i>īoītōv</i>	<i>ītōw</i>
Plur.	1. <i>īmēn</i>	<i>īōmēn</i>	<i>īoīmēn</i>	
	2. <i>ītē</i>	<i>īōtē</i>	<i>īoītē</i>	<i>ītē</i>
	3. <i>īsōsī</i>	<i>īōsī</i>	<i>īoīsī</i>	<i>ītōsāw</i> or <i>īoītōsāw</i>

Present Infinitive. *īēvai*Partic. *īōw, īōwā, īōw*

Imperfect.

	Sing.	Dual.	Plural.
1.	<i>īēw</i> or <i>īā</i>		<i>īēwēmēn</i> or <i>īmēn</i>
2.	<i>īēis</i> or <i>īēisθā</i>	<i>īēitōv</i> or <i>ītōv</i>	<i>īēite</i> or <i>ītē</i>
3.	<i>īēi</i> or <i>īēw</i>	<i>īēitōv</i> or <i>ītōv</i>	<i>īēsāw</i>

The future *eīsōvai* and the aorist *eīsāmēn* are Homeric.

NOTE. DIALECTS. *Pres. Ind.* Hom. *eīsθā* for *eī*. *Imperf.* Hom. *īīa, īīōv* (in 1 pers. sing.); *īīē īīē, īē* (in 3 pers.); *ītōv* (in dual); *īōmēn, īīsāw* (*īsāw*), *īsāv, īīōv* (in plural). Hdt. *īīa, īīē, īīsāw*.

Subj. Hom. *īōsθā, īōsī.* *Opt.* Hom. *īēīn* (for *īoī*). *Infin.* Hom. *ī-mēnāi* or *ī-mēn* (for *ī-ēvai*).

III. *īēīmu, to send* (stem *īē-*).

(Fut. *īōsāw*, Aor. *īīka*, Perf. *īēka*, Perf. Pass. and Mid. *īēmēnāi*, Aor. Pass. *īēīthērā*.)

ACTIVE.

Present.

Indic. *īēīmu*, inflected like *īēīthērā*; but *īsōsī* in third person plural.

Subj. *īōw, īōsī, īōī*; &c.

Imper. *īēi, īēōw*; &c.

Opt. *īēīnāi, īēīsī, īēīn*; &c.

Infin. *īēvai.* *Partic.* *īēīsī*.

Imperfect.

ἔην, ἔησ, ἔη, &c.; like ἐτίθην: sometimes ἔειν, ἔεισ, ἔειτ.

Second Aorist.

Indic. No singular: Dual, εἴτον, εἴτην: Plur. εἴμεν, εἴτε, εἴσαν.

Subj. ὁ, ἥς, ἥ; ἡτον, ἡτον; ὁμεν, ἡτε, ὁσι.

Opt. εἴην, εἴης, εἴη; εἴητον, εἴήτην; εἴημεν ορ εἴμεν, εἴητε ορ εἴτε, εἴησαν ορ εἴεν.

Imper. ἔσ, ἔτω; ἔτον, ἔτων; ἔτε, ἔτωσαν ορ ἔντων.

Infin. εἴναι. *Partic.* εἴς, εἴσα, ἔν.

*PASSIVE AND MIDDLE.**Present.*

Indic. ἔεμαι, *Subj.* ἰώμαι, *Opt.* ιείμην, *Imper.* ἔεσο ορ ιον, *Infin.* ιεσθαι, *Partic.* ιέμενος. (All regular like τίθεμαι, &c.)

Imperfect.

ιέμην, inflected regularly like ἐτιθέμην.

Second Aorist Middle.

Indic. εἴμην, εἴσο, εἴτο; εἴσθον, εἴσθην; εἴμεθα, εἴσθε, εἴντο.

Subj. ωμαι, ὥ, ἡται; ἡσθον; ωμεθα, ἡσθε, ωνται.

Opt. εἴμην, εἴο, εἴτο; εἴσθον, εἴσθην; εἴμεθα, εἴσθε, εἴντο.

Imper. οὐ, ἔσθω; ἔσθον, ἔσθων; ἔσθε, ἔσθωσαν ορ ἔσθων.

Infin. ἔσθαι. *Partic.* ιέμενος.

Such forms as ἀφίοιτε and ἀφίοιεν, πρόσοιτο and πρόσοισθε (also accented προῖτο, προῖσθε), for ἀφιείτε, προείτο, &c., sometimes occur.

NOTE. (DIALECTS.) Hom. ἔειν for ἔην; ἔμεν for είναι; ἔσαν, ἔμην, ἔντο, &c., by omission of augment, for είσαν, εἴμην, εἴντο, &c. in indic.; in ἀνίημ, fut. ἀνέσω, aor. ἀνεσα.

IV. Φημί, to say (stem φα-).*Present.*

Indic. φημί, φήσ, φησί; φάτον, φατόν, φάμεν, φάτε, φᾶσι.

Subj. φῶ, φῆσ, φῆ, &c. *Opt.* φαιην, φαιήσ, &c.

Imper. φάθι ορ φαθί, φάτω; φάτον, φάτων, &c.

Infin. φάναι. *Partic.* φάς, φᾶσα, φάν (not Attic).

Imperfect.

ἔφην, ἔφησθα ορ ἔφης, ἔφη; ἔφατον, ἔφάτην; ἔφαμεν, ἔφατε, ἔφασαν.

NOTE. Homer has some middle forms of *φημι*; *pres. imperat.* *φάο*, *φάσθω*, *φάσθε*; *infin.* *φάσθαι*; *partic.* *φάμενος*; *imperfect* *ἔφάμην*, *ἔφατο* or *φάτο*. These all have an active sense.

V. *Κείμαι*, *to lie* (stem *κει-*, *κε-*).

Pres. Indic. *κείμαι*, *κείσαι*, *κείται*; *κείσθον*, *κείσθον*; *κείμεθα*, *κείσθε*, *κείται*. *Imperf.* *ἔκείμην*, *ἔκεισο*, *ἔκειτο*; *ἔκεισθον*, *ἔκεισθην*; *ἔκείμεθα*, *ἔκεισθε*, *ἔκειντο*. *Pres. Subj. and Opt.* These forms occur: *κέηται*, *κέωνται*, *κέοιτο*, *κέοιντο*. *Imper.* *κέησο*, *κείσθω*; *κείσθον*, *κείσθων*; *κείσθε*, *κείσθωσαν* or *κείσθων*. *Infin.* *κείσθαι*. *Partic.* *κείμενος*.

Future. *κείσομαι*, regular.

NOTE. Homer has *κέαται*, *κείαται*, and *κέονται*, for *κείνται*; *κέατο* and *κείατο* for *ἔκειντο*; *subj.* *κήται*. Hdt. has often *κέεται*, *κέεσθαι*, and *ἔκέετο*, for *κέηται*, &c.; and always *κέαται* and *ἔκέατο* for *κείνται* and *ἔκειντο*.

Second Perfect and Pluperfect of the MI-form.

§ 130. 1. A few second perfects and pluperfects drop the connecting vowel, and are inflected like the present of verbs in *μι*. But they are not used in the singular of the indicative, and they form the participle in *ώς*. They are formed from stems in *α*.

The principal verbs which have these forms are *βαίνω*, *to go*, 2 perf. infin. *βεβάναι*; *θνήσκω*, *to die*, *τεθνάναι*; and *ἴστημι*, *to set*, *ἴστάναι*. All these have ordinary perfects, *βεβήκα*, *τέθνηκα*, *ἴστηκα*, which are used in the singular of the indicative. The second perfect and pluperfect of *ἴστημι* (*στα-*) are thus inflected:—

Second Perfect.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. —	ἔστω	ἔσταινη	
	2. —	ἔστησ	ἔσταιης	ἔσταθι
	3. —	ἔστη	ἔσταιη	ἔστάτω
Dual.	2. <i>ἔστατον</i>	ἔστητον	ἔσταιητον OR -άτον	ἔστατον
	3. <i>ἔστατον</i>	ἔστητον	ἔσταιητην OR -άτην	ἔστάτων
Plur.	1. <i>ἔσταμεν</i>	ἔστώμεν	ἔσταιημεν OR -άμεν	
	2. <i>ἔστατε</i>	ἔστητε	ἔσταιητε OR -άτε	ἔστατε
	3. <i>ἔστάσι</i>	ἔστωσι	ἔσταιησαν OR -άιεν	ἔστάτωσαν OR <i>ἔστατων</i>

Infinitive. *ἔστανται*Participle. *ἔσταώς, ἔστώς* (§ 69, Note)

ἔστάς, ἔστάσα, ἔστάσ. Second Pluperfect. ἔστατος, ἔστατης, ἔστατος.

Dual. *ἔστατον, ἔστατην*Plural. *ἔσταμεν, ἔστατε, ἔστασαν*

NOTE 1. Homer has a form in *-άσται* in the third person plural, as *βεβάσται*; also a participle *γεγάσται* and some other forms of a second perfect of *γίγνομαι* of this class.

NOTE 2. The Epic *δείδω* or *δίω, to fear*, has a second perfect *δέδια* (Epic *δείδια*) with many forms of this class. See the Lexicon.

2. The second perfect *οἶδα, I know*, and its pluperfect *γῆδειν, I knew*, are thus inflected:—

Second Perfect.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. <i>οἶδα</i>	<i>εἰδῶ</i>	<i>εἰδείην</i>	
	2. <i>οἶσθα</i>	<i>εἰδῆς</i>	<i>εἰδείης</i>	<i>ἰσθι</i>
	3. <i>οἶδε</i>	<i>εἰδῆ</i>	<i>εἰδείη</i>	<i>ἰστω</i>
Dual.	2. <i>ἴστον</i>	&c.	&c.	<i>ἴστον</i>
	3. <i>ἴστον</i>	regular	regular	<i>ἴστων</i>
Plur.	1. <i>ἴστεν</i>			
	2. <i>ἴστε</i>			<i>ἴστε</i>
	3. <i>ἴστασι</i>			<i>ἴστωσαν</i>

Infinitive. *εἰδέναι*Participle. *εἰδώς, (§ 68) εἰδόντια, εἰδόντος, εἰδόντας, εἰδόντας*

Second Pluperfect.

	Sing.	Dual.	Plural.
1.	<i>γῆδειν</i> or <i>γῆδη</i>		<i>γῆδειμεν</i> or <i>γῆσμεν</i>
2.	<i>γῆδεισθα</i> or <i>γῆδησθα</i>	<i>γῆδειτον</i> or <i>γῆστον</i>	<i>γῆδειτε</i> or <i>γῆστε</i>
3.	<i>γῆδει(ν)</i> or <i>γῆδη</i>	<i>γῆδείτην</i> or <i>γῆστην</i>	<i>γῆδεσαν</i> or <i>γῆσαν</i>

NOTE. The Ionic occasionally has the regular forms *οἶδας, οἶδαμεν, οἶδασι*; and very often *ἴδμεν* for *ἴστεν*. Hdt. has future *εἰδήσω*; Hom. *εἴσομαι*, rarely *εἰδήσω*. Hom. has *ἴδνια* for *εἰδνία* in the participle.

Ionic *γῆδεα, γῆδεε, γῆδέατε*, — Hom. *ἥειδης, ἥειδη*, and *ἴσταν*, — in pluperfect. The Attic poets have *γῆδεμεν* and *γῆδετε* (like *γῆδεσαν*).

Hom. *εἴδομεν, &c.* for *εἰδώμεν* in subj.; *ἴδμεναι* and *ἴδμεν* in infin.

COMPOUND WORDS.

§ 131. 1. When the first part of a compound word is a noun or adjective, only its stem appears in the compound. The final vowel of a stem is dropped before another vowel. Before a consonant, stems of the first declension change *a* to *o*, and stems of the third declension add *o*. E. g.

Πρωτο-τόκος, θαλασσο-κράτωρ, παιδο-τρίβης, ναυ-μαχία; χορ-ηγός, but χόρο-διδάσκαλος; φιλο-σοφία, φυσιο-λόγος, ἀδριαντο-πούς.

NOTE. The exceptions to this rule are very numerous, the noun sometimes appearing in one of its cases as if it were a distinct word; as *νεώσ-οικος*, *ship-house*; *ναυρί-πορος*, *traversed by ships*.

2. When the first part of a compound is a verb, its stem generally appears without change before a vowel, and with *ε*, *ε*, *ο*, or *σι* (sometimes *εσ*, *σε*, or *σο*) added before a consonant. Such compounds are chiefly poetic. E. g.

Πείθ-αρχος, ἀρχ-ι-τέκτων, μισ-ό-γυνος, μεν-έ-μαχος, τερψι-νοος (τερπ-), γυ-σι-πονος, στρεψι-δικος (στρεφ-).

3. When the first part of a compound is a preposition, its final vowel (except in *περί* and *πρό*) is dropped before a vowel; as *ἀν-άγω*, *ἀπ-έχω*; but *περιάγω*, *προάγω*.

Πρό may be contracted with a following *ε*, as in *προῦχω* for *προέχω*. (See § 105, 1, N. 1.)

§ 132. The following *inseparable* particles are used only as prefixes:—

1. *α-* (*αν-* before a vowel), called *alpha privative*, prefixed to nouns and adjectives, rarely to verbs, with a negative force, like English *un-*, Latin *in-*; as *ἄ-παις*, *childless*, *ἄ-γραφος*, *unwritten*, *ἄ-θεος*, *godless*, *ἀν-ελεύθερος*, *unfree*, *ἀν-αιδής*, *shameless*, *ἀν-όμοιος*, *unlike*.

2. *δυσ-*, *ill* (opposed to *εὖ*, *well*), denoting *difficulty* or *trouble*; as *δύσ-πορος*, *hard to pass*; *δυσ-τυχής*, *unfortunate* (opposed to *εὐτυχής*).

3. *η-* (Latin *ne*), a *negative* prefix; as *ηή-ποινος*, *unavenged*; *ηη-μερτής*, *unerring*.

NOTE 1. A few other intensive prefixes are sometimes used, — *ἀρι-*, *ἐρι-*, *δα-*, *ζα-*, *λα-*; as *ἀρι-γνωτος*, *well known*; *δα-φοινός*, *bloody*.

NOTE 2. The prefix *α-* is rarely *intensive*, as in *ἀ-τενής*, *stretched*; or *copulative* (denoting *union*), as in *ἀ-λοχος*, *bedfellow* (from *λέχος*).

PART III.

S Y N T A X.

§ 133. 1. EVERY sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence *Δαρεῖος βασιλεύει*, *Darius is king*, *Δαρεῖος* is the subject and *βασιλεύει* is the predicate.

NOTE 1. When any part of *εἰμί*, *to be*, connects the subject with a following noun or adjective, the verb is called the *copula*, and what follows is called the predicate; as *Δαρεῖος ἐστι βασιλεύς*, *Darius is king*, where *ἐστι* is the copula.

NOTE 2. The simple subject and predicate may each be modified by additional words or clauses; as *Κῦρος, ἀκούσας ἀ εἶπεν, εἰσῆλθεν εἰς τὴν πόλιν*, *Cyrus, on hearing what he said, went into the city*, where *Κῦρος, ἀκούσας ἀ εἶπεν*, is the modified subject, and the rest is the modified predicate.

2. That upon which the action of a verb is exerted is called the *object*, which may be either *direct* or *indirect*. Thus, in *ἔδωκε τὰ χρήματα τῷ ἀνδρὶ*, *he gave the money to the man*, *χρήματα* is the direct object, and *ἀνδρὶ* is the indirect (or *remote*) object.

SUBJECT AND PREDICATE.

§ 134. 1. The subject of a finite verb is in the nominative; as *ὁ ἀνὴρ ἤλθεν*, *the man came*.

A verb in a *finite* mood is called a finite verb (§ 89).

2. The subject of the infinitive mood is in the accusative; as *λέγουσι τοὺς ἄνδρας ἀπελθεῖν*, *they say that the men went away*.

But the subject is generally omitted, when it is the same as the subject or the object of the leading verb; as *βούλεται ἀπελθεῖν*, *he wishes to go away*; *παρανοῦμέν σοι μένειν*, *we advise you to remain*.

— NOTE 1. The subject nominative of the first or second person is omitted, except when special emphasis is required. (See foot-note, page 85.)

The nominative of the third person is omitted, —

(a.) When it is expressed or implied in the context;
 (b.) When it is a general word for *persons*, as *λέγουσι*, *they say, it is said*;
 (c.) When it is indefinite, as *δύεται ήν*, *it was late*, *καλῶς ἔχει*, *it is well*; and in passives like *παρεσκεύασται μοι*, *I am prepared* (*preparation has been made by me*, like *ventum est* in Latin); also in the impersonal construction with the verbal in *τέον*, as in *πειστέον* (*έστι*) *τῷ νόμῳ*, *we must obey the law*.

(d.) When the verb implies its own subject, as *κηρύσσει*, *the herald (κῆρυξ) proclaims*, *εὐδηλπιγγέει*, *the trumpeter sounded the trumpet*, *κωλύει*, *a hindrance occurs*.

(e.) With verbs like *ὕεται*, *it rains*, *δοτράπτει*, *it lightens*, *σείει*, *there is an earthquake (it shakes)*, where, however, some subject like *Ζεύς* or *Θεός* was originally supplied.

NOTE 2. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal* verbs. Such are *δεῖ* and *χρή*, *it is required*, *one ought*, *πρέπει* and *προσήκει*, *it is proper*, *ἔνεστι* and *ἔξεστι*, *it is possible*, *δοκεῖ*, *it seems good*, *συμβαίνει*, *it happens*, and the like; as *δεῖ ήμᾶς ἀπελθεῖν*, *we must go away* (i. e. *that we go away is required*).

The name *impersonal* is applied with still greater propriety (though less frequently) to the verbs included in (c) and (d) of Note 1.

Subject Nominative and Verb.

§ 135. 1. A verb agrees with its subject nominative in number and person; as (*ἐγώ*) *λέγω*, *I say*, *οὗτος λέγει*, *this man says*, *οἱ ἄνδρες λέγουσιν*, *the men say*.

— 2. But a nominative in the *neuter plural* regularly takes a singular verb; as *ταῦτα ἐγένετο*, *these things happened*, *τὰ οἰκήματα ἐπεσεν*, *the buildings fell*. So *ἀδύνατά ἔστι* (*οἱ ἀδύνατον ἔστι*), *it is impossible*.

— 3. A singular collective noun *may* take a plural verb; as *τὸ πλῆθος ἐψηφίσαντο πολεμεῖν*, *the majority voted for war*.

NOTE 1. When several subjects are connected by *and*, they generally have a plural verb. But the verb often agrees with one of the subjects (generally the nearest) and is understood with the rest, which generally happens when they are connected by *or* or *nor*. E. g.

Συμφωνοῦμεν ἔγώ καὶ ὑμεῖς, I and you agree; σοφοὶ ἔγώ καὶ σὺ ἡμεν, I and you were wise; καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆστε, both you and your brothers were present. 'Εμὲ οὔτε καυρὸς ... οὔτ' ἐλπὶς οὔτε φόβος οὔτ' ἀλλὸς οὐδὲν ἐπῆρεν.

NOTE 2. If the subjects are of different persons, the verb is in the first person rather than the second, and in the second rather than the third. (See examples under Note 1.)

NOTE 3. A verb in the dual may follow two subjects in the singular, or even a plural subject denoting two persons or things. But even a subject in the dual may have a verb in the plural. (See II. IV. 453; V. 10, 275; XVI. 218.)

NOTE 4. Sometimes a verb agrees with the predicate nominative; as *αἱ χορηγίαι ίκανὸν εὐδαιμονίας σημεῖόν ἐστιν, the payments for choruses are a sufficient sign of prosperity.*

Predicate. *B* *C*

§ 136. After verbs signifying *to be, to become, to appear, to be called, chosen, considered*, and the like, a noun in the predicate is in the same case as the subject, both denoting the same person or thing. E. g.

Οὐρός ἐστι βασιλεύς, this man is king; Ἀλέξανδρος θεὸς ὠνομάζετο, Alexander was named a God; ἡρέθη στρατηγός, he was chosen general; ἡ πόλις φρούριον κατέστη, the city became a fortress; λέγονται τοῦτοι γενέσθαι βασιλέα, they say that this man was made king.

This applies also to the case of a predicate adjective (§ 138). See, however, § 138, Note 8.

APPPOSITION.

§ 137. A noun annexed to another noun to describe it agrees with it in case. This is called *apposition*. E. g.

Δαρεῖος δ βασιλεύς, Darius the king. Ἀθῆναι, μεγάλη πόλις, Athens, a great city. Υμᾶς τοὺς σοφούς, you, the wise ones. Ήμῶν τῶν Ἀθηναίων, of us, the Athenians. Θεμιστοκλῆς ἦκα (sc. ἔγώ), I Themistocles am come. Φλήσιος καὶ Λύκων οἱ Ἀχαιοί, Philesius and Lycon the Achaeans.

NOTE 1. Possessive pronouns and adjectives may have a genitive in apposition with a genitive which they imply; as *δ ἐμὸς τοῦ ταλαι-*

πάρον *βίος*, *the life of me, miserable one*; Ἀθηναῖος ὁν, πόλεως τῆς μεγίστης, *being (a citizen) of Athens, the greatest city*. So τὰ ὑμέτερα αὐτῶν (for τὰ ὑμῶν αὐτῶν), *your own*.

NOTE 2. A noun which would regularly stand in the *partitive* genitive (§ 168) sometimes takes the case of the words denoting its parts; as οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσσαν, δύιγα δὲ περήσσαν, *most of the houses had fallen, but a few remained* (where we should expect τῶν οἰκιῶν). This is called *partitive apposition*.

NOTE 3. A noun may be in apposition with a whole sentence, generally being in the nominative or accusative, according to the case of the principal word of the sentence; as Ἐλένην κτάνωμεν, *Menélaeus kill Helen*, (which will be) a bitter grief to Menelaus.

NOTE 4. A noun is often in apposition with the subject or the object of a sentence, where we use *as* or a like word; as ἵπποι ηγούντο θύματα τῷ Ἡλίῳ, *horses were brought as offerings to the Sun* (in active, ἵππους ἄγειν θύματα, *to bring horses as offerings*). So τίνος διδάσκαλοι ἥκετε, *as teachers of what are you come?* Many cases included under § 136 are really cases of apposition. See § 166, N. 1.

ADJECTIVES.

§ 138. Adjectives agree with their nouns in gender, number, and case. This rule applies also to the article, and to adjective pronouns and participles. E. g.

Ο σοφὸς ἄνήρ, *the wise man*; τοῦ σοφοῦ ἄνδρος, τῷ σοφῷ ἄνδρι, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἄνδρῶν, &c. Οὗτος ὁ ἄνήρ, *this man*; τούτου τοῦ ἄνδρος, τούτων τῶν ἄνδρων. Αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις, *the natures seeming to be best*.

REMARK. The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun without the intervention of a verb (like all the adjectives above except *ἀρισταὶ*). The predicate adjective is connected with its noun by a copula (§ 133, 1, Note 1) expressed or implied, or by one of the verbs included in § 136, as ὁ ἄνήρ ἀγαθός ἔστιν, *the man is good*; καλεῖται ἀγαθός, *he is called good*; ποιεῖν τοὺς Μήδους ἀσθενεῖς, *to make the Medes (to be) weak*. See the examples under § 142, 3.

NOTE 1. (a.) An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα, *the good man and woman*; παντὶ καὶ λόγῳ καὶ μηχανῇ, *by every word and device*.

(b.) But such an adjective is occasionally plural if it belongs to several singular nouns, or dual if it belongs to two; as *σωφρόνων ἐστὶ καὶ ἀνδρὸς καὶ γυναικὸς οὐτῷ ποιεῖν*, *it is the part of prudent (persons) both men and women thus to do.*

NOTE 2. (a.) A *predicate* adjective is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male *person*, and commonly neuter if all denote things.

(b.) But it sometimes follows both the gender and number of the nearest or most prominent noun.

(c.) A predicate adjective is sometimes neuter, being used like a noun (§ 139), when its noun is masculine or feminine; as *καλὸν ἡ ἀλήθεια*, *a beautiful thing is truth.*

NOTE 3. A collective noun in the singular may take a plural *participle*; as *Τροιαν ἐλόντες Ἀργείων στόλος*, *the Argives' army having taken Troy.*

NOTE 4. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; as *φίλε τέκνον*, *dear child!*

NOTE 5. The masculine form of the dual is very often used for the feminine in adjective pronouns and the article. Especially rare are the feminines *τά, ταύτα*.

NOTE 6. *Δύο, two*, is often used with a plural noun. *Οσσα, the eyes*, and *δούρε, two spears*, in Homer, may have plural adjectives.

NOTE 7. An adjective, especially a numeral, is often used where we should use an adverb; as *οὗτοι ὑστεροὶ ἀφίκοντο*, *these came later*; *ἐκόντες ἡλθον*, *they came willingly.*

NOTE 8. When the subject of an infinitive is not expressed (§ 134, 2), adjective words referring to the omitted subject are put in the case in which that subject last occurred (either expressed or understood); as *ὁ πατὴρ βούλεται εἶναι σοφός*, *the father wishes to be wise*; (but *βούλεται τὸν υἱὸν εἶναι σοφόν*, *he wishes that his son may be wise*, or *βούλεται ἑατὸν εἶναι σοφόν*). *Πρέπει αὐτῷ εἶναι προθύμῳ*, *it becomes him to be eager*; *οὐχ ὁμολογήσω ἀκλητος ἥκειν*, *I shall not admit that I am come uninvited*; *οὐκ ἔφη αὐτὸς, ἀλλ' ἔκεινον στρατηγεῖν*, *he said that not (he) himself, but he (Nicias) was general* (*αὐτός* is adjective, § 145).

The same principle applies to predicate nouns; as *πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν*, *many of those who pretended to be sophists.*

The accusative, however, sometimes occurs in sentences like these.

Adjective used as a Noun.

§ 139. 1. An adjective or participle may be used as a noun; as φίλος, *a friend*; κακή, *a base woman*; οἱ κακοί, *the bad*; τοῖς ἀγαθοῖς, *to the good*; τῶν κρατοῦντων, *of those in power*; κακά, *evils*; τὰ θνητά, *mortal things*; δοκοῦντας, *he who knows much* (§ 276, 2).

2. The neuter singular of an adjective with the article is often used as an abstract noun; as τὸ καλόν, *beauty* (= καλός), τὸ δίκαιον, *justice* (= δικαιοσύνη).

NOTE. The participle, which is a verbal adjective, may be thus used for the infinitive, which is a verbal noun; as τὸ δεδιός, *fear* (= τὸ δεδιέναι); ἐν τῷ μὴ μελετῶντι, *in the not practising* (= ἐν τῷ μὴ μελετᾶν).

THE ARTICLE.

Homeric Use of the Article.

§ 140. In the oldest Greek (as in Homer) the article appears generally as a demonstrative or personal pronoun, sometimes as a relative. E. g.

Τὴν δὲ ἔγώ οὐ λύσω, *but I will not free her*; τοῦ δὲ κλύε Φοῖβος, *Apollo heard him*; δοκοῦντας ἦλθε θοὰς ἐπὶ νῆας, *for he came*, &c. As relative, πυρὰ πολλὰ τὰ καίστο, *many fires which were burning*; δῶρα τὰ ἔδωκαν, *gifts which they gave*.

NOTE 1. Even in Homer, the article is used with adjectives and participles as in Attic Greek; as οἱ γὰρ ἄριστοι ἐν νησὶν κέαται, *for the bravest sit in the ships*; οἱ ἄλλοι, *the others*; τὰ τ' ἔόντα τὰ τ' ἔσύμενα, *both things that are and things that are to be*.

NOTE 2. When the article is used with nouns in Homer, it is generally a pronoun, with which the noun is in apposition; as δοκοῦντας ἔβραχε χάλκεος Ἀρῆς, *and he — brazen Ares — roared*; ή δοκοῦντος ἀμα τοῖσι γυνῇ κίεν, *and she — the woman — went with them unwilling*.

Nearer the Attic use of the article are examples like these: αὐτὰρ δοκοῖσι γέρων ὅδὸν ἡγεμόνενεν, *but he — the old man — showed them the way*; τὸν δοκοῦντος πατέρ' εὗρον, *and he found him — the father — alone*.

Hardly, if at all, to be distinguished from the Attic article is that found in examples like these: ὅτε δὴ τὴν νῆσον ἀφίκετο, *when now he came to the island*; τὸ τε σθένος Ὁρίωνος, *and the might of Orion*; αἱ δὲ γυναικεὶς ιστάμεναι θάυμαζον, *and the women standing wondered*.

It is therefore often difficult to decide the exact force of an article in early Greek. The above examples show a gradual transition, even in Homer, from the original pronoun to the true definite article.

NOTE 3. The last examples in Note 2 are exceptional, and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus *δεινὴ δὲ κλαγγὴ γένετ’ ἀργυρέοιο βιοῖο* would in Attic Greek require *ἡ κλαγγὴ* and *τοῦ βιοῦ*.

NOTE 4. Herodotus generally uses the forms of the article beginning with *τ* in the place of the ordinary relative, — of which he uses only the forms *ὅς*, *ἥ*, *οἵ*, and *αἷ*, except after prepositions. Thus *ὅρνις ἵρδος, τῷ οὐνομα Φοῖνιξ, a sacred bird, whose name is Phoenix.* In other respects he uses the article as it is used in Attic prose.

The Lyric poets follow the Homeric usage more closely with respect to the article; and the Attic poets, especially in the chorus, admit Homeric uses.

Attic Use of the Article.

§ 141. In Attic Greek the article generally corresponds to the English definite article *the*; as *ὁ ἀνήρ, the man*; *τῶν πόλεων, of the cities*; *τοῖς Ἑλλησιν, to the Greeks*.

NOTE 1. The Greek uses the article in certain cases in which the English omits it. Such are the following:—

- (a.) Proper names may take the article; as *ὁ Σωκράτης, Socrates*.
- (b.) Abstract nouns generally take the article; as *ἡ ἀρετή, virtue*, *ἡ δικαιοσύνη, Justice* (also *δικαιοσύνη*).
- (c.) Nouns qualified by a demonstrative or possessive pronoun regularly take the article; as *οὗτος ὁ ἀνήρ, this man*; *ὁ ἑμὸς πατέρος, my father*; *περὶ τῆς ἡμετέρας πόλεως, about our state*. (See § 142, 4.)
- (d.) The article may precede *τοιοῦτος*, *τοσοῦτος*, *τούσδε*, and *τηλικοῦτος*; as *τὸν τοιοῦτον ἄνδρα, such a man*. It always precedes *δεῖνα, such a one*.

NOTE 2. The article is sometimes used where we use a possessive pronoun; as *ἔρχεται Μανδάνη πρὸς τὸν πατέρα, Mandane comes to her father* (lit. *to the father*).

NOTE 3. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an attributive adjective; as *οἱ τότε ἄνθρωποι, the men of that time*; *τοῦ πάλαι Κάδμου, of ancient Cadmus*; *οἱ ἐν ἀστεί Αθηναῖοι, the Athenians in the city*.

Here a noun denoting *men* or *things* is often omitted; as *οἱ ἐν ἀστεί, those in the city*; *τοῖς τότε, to those of that time*; *οἱ ἀμφὶ Πλάτωνα, those about Plato* (generally *Plato and his school*, or simply *Plato*).

NOTE 4. The nouns *γῆ, land*, *πράγματα, things* or *affairs*, *υἱός, son*,

and sometimes other nouns easily understood, may be omitted after the article, when a qualifying adjective or genitive is added; as *εἰς τὴν ἑαυτῶν* (sc. γῆν), *to their own land*; *ἐκ τῆς περιουσίδος*, *from the neighboring country*; *τὰ τῆς πόλεως*, *the affairs of the state*; *Περικλῆς δὲ Ξανθίππου* (sc. νιός), *Pericles, the son of Xanthippus*. Expressions like *τὰ τῆς Τύχης*, *τὰ τῆς δργῆς*, sometimes do not differ from *Τύχη*, *Fortune*, and *δργή*, *wrath*.

NOTE 5. Instead of repeating a noun with adjuncts in the same sentence, it is sufficient to repeat its article; as *οἱ τῶν πολειτῶν παῖδες καὶ οἱ τῶν ἀλλων*, *the children of the citizens and those of the others*.

NOTE 6. The infinitive, like any other verbal noun, may take a neuter article; as *τὸ εἰδέναι*, *the knowing*; *σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἡν*, *it remained for you not to be silent*.

In like manner a neuter article may precede a whole clause considered as a noun; as *τὸ γνῶθι σαυτὸν πανταχοῦ στι χρησιμόν*, *the saying “know thyself” is everywhere useful*.

Position of the Article.

§ 142. 1. An attributive adjective or other expression qualifying a noun (except a *partitive* genitive) commonly stands between the article and the noun. E. g.-

‘Ο σοφὸς ἀνήρ, *the wise man*; οἱ ἐν ἀστει ἀνθρώποι, *the men in the city*; οὐδεὶς τῶν τότε Ἑλλήνων, *none of the Greeks of that time*; εἰς τὴν ἐκείνων πόλιν, *into their city*; οἱ τῶν Θηβαίων στρατηγοί, *the generals of the Thebans*. (See below, Note 2.)

Two or even three articles may thus come together; as *τοὺς τὰ τῆς πόλεως ἔχοντας*, *those who have the control of the state*.

2. The article together with any of these expressions may follow the noun for the sake of emphasis, in which case the noun itself may have another article *before* it. E. g.

‘Ανήρ δὲ σοφός, or δὲ ἀνήρ δὲ σοφός, *the wise man* (not, however, δὲ ἀνήρ σοφός, see § 142, 3); *αἱ πόλεις αἱ δημοκρατούμεναι*, *the states which are under a democracy*; *ἀνθρώποι οἱ τότε*, *the men of that time*; *πρὸς ἀδικίαν τὴν ἄκρατον*, *with regard to pure injustice*.

NOTE 1. The article may be separated from its noun by *μέν*, *δέ*, *τέ*, *γέ*, *γάρ*, *δή*, and sometimes by other words.

NOTE 2. The *partitive* genitive (§ 168) rarely stands in either of the positions here mentioned, but either precedes or follows the gov-

erning noun and its article; as *οἱ κακοὶ τῶν πολιτῶν*, *the bad among the citizens* (rarely *οἱ τῶν πολιτῶν κακοί*). Even the other forms of the adnominal genitive occasionally have this position, as *τῶν παλαιῶν ἡ φιλοσοφία*, *the philosophy of the ancients*.

NOTE 3. *Ἄλλος* with the article generally means *the rest*; as *ἡ ἄλλη πόλις*, *the rest of the state* (but *ἄλλη πόλις*, *another state*).

Πολύς with the article generally means the *greater part*, especially in *οἱ πολλοί*, *the multitude*, *the majority*, and *τὸ πολύ*, *the greater part*. So in the comparative, *οἱ πλείονες*, *the majority*, *τὸ πλεῖον*, *the greater part*.

NOTE 4. When a noun has two or more qualifying words, each of them may take an article and stand in either of the above positions (1 or 2), or all may stand between one article and its noun; as *ἡ Ἀττικὴ ἡ παλαιὰ φωνή*, *the ancient Attic speech*; *τὰ τείχη τὰ ἑαυτῶν τὰ μακρά*, *their own long walls*; *ἔπειπον εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις*, *they sent to the other Arcadian cities*; *ἡ ἵπ' Ἀρετῆς Ἡρακλέους παιδευτις*, *the instruction of Hercules by Virtue*.

NOTE 5. The Greeks commonly said *the Euphrates river*, *τὸν Εὐφράτην ποταμόν*, &c., rather than *the river Euphrates*. So sometimes with names of cities and mountains (rarely islands).

3. When an adjective either precedes the article, or follows the noun without taking an article, it forms a predicate, some part of *εἰμί*, *to be*, being understood or implied. E. g.

Οἱ ἄνδρες σοφός or *σοφὸς δὲ ἄνδρες* (sc. *ἐστίν*), *the man is wise*, or *wise is the man*. *Πολλοὶ οἱ πανούργοι*, *many are the evil doers*. *Ἐφημέρους γε τὰς τύχας κεκτήμεθα*, *we possess our fortunes for a day* (sc. *οὐσίας*).

The predicate force of such adjectives can often be expressed by a periphrasis; as *τοῖς λόγοις βραχυτέροις ἐχρῆτο*, *the words which he used were shorter*, lit. *he used the words (they being) shorter*; *ἱγοῦντο αὐτονόμων τῶν ἔνυμάχων*, *they presided over their allies (they being) independent*, i. e. *the allies over whom they presided were independent*. So *πόσον ἄγει τὸ στράτευμα*; *how great is the army which he is bringing*?

4. A demonstrative pronoun either precedes the article and its noun, or follows the noun like a predicate adjective (3). The article cannot be omitted here in Attic prose. E. g.

Οὗτος δὲ ἄνδρες, *this man*, or *δέ ἄνδρες οὗτοι* (never *δέ οὗτος ἄνδρες*). *Περὶ τούτων τῶν πόλεων*, *about these cities*. If an adjective or other qualify-

ing word is added, the demonstrative may stand between this and its noun, contrary to the rule; as *ἡ στενὴ αὐτὴ ὁδός*, *this narrow road*; *τῷ ἀφικομένῳ τούτῳ ξένῳ*, *to this stranger who has come*.

This rule applies also to *ἔκαστος*, *ἔκάτερος*, *ἅμφω*, and *ἀμφότερος*. But with *ἔκαστος* the article may be omitted. See also § 141, N. 1.

NOTE 1. *Πᾶς* and *σύντας*, *all*, and *ὅλος*, *whole*, generally have the same position as a demonstrative; as *πάντες οἱ ἄνδρες* or *οἱ ἄνδρες πάντες*, *all the men*; *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη*, *all the city*. But they can also be used like attributive adjectives, preceded by the article; as *ἡ πᾶσα Σικελία*, *the whole of Sicily*, *τὸ ὅλον γένος*, *the entire race*.

The distinction here was probably not greater than that between *all the city* and *the whole city* in English. We find even *οἱ πάντες πολῖται*, *the whole body of citizens*.

NOTE 2. *Αὐτὸς* as an intensive pronoun, *ipse*, has the position of a demonstrative; as *αὐτὸς ὁ ἀνήρ*, *the man himself*. But *ὁ αὐτὸς ἀνήρ*, *the same man*. See § 145, 1, and § 79, 2.

NOTE 3. The genitive of the *personal* pronoun (whether *partitive* or not) either precedes the article or follows the noun, while the genitive of other pronouns (unless it is partitive) follows the article; as *ἡ μῶν ἡ πόλις* or *ἡ πόλις ἡ μῶν*, *our city* (not *ἡ ἡ μῶν πόλις*); *μετεπέμψατο Ἀστυάγης τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς*, *Astyages sent for his own daughter and her son*.

NOTE 4. The adjectives *ἄκρος*, *μέσος*, and *ἔσχατος*, when they are in the predicate position (3), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their nouns denote; as *μέση ἡ ἀγορά*, *the middle of the market* (while *ἡ μέση ἀγορά* would mean *the middle market*); *ἄκρα ἡ χείρ*, *the extremity of the hand*.

The article here may be omitted entirely.

Pronominal Article in Attic Greek.

§ 143. 1. In Attic prose the article retains its original demonstrative force chiefly in the expression *ὁ μέν . . . ὁ δέ*, *the one . . . the other*. E. g.

Οἱ μὲν οὐδὲν, δὲ πολλὰ κερδαίνει, one man gains nothing, another gains much. Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δὲ εὐτυχεῖς, some must be unfortunate, and others fortunate. Τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, of states, some are governed by tyrants, others by democracies.

NOTE 1. The neuter *τὸ μέν . . . τὸ δέ* may be used adverbially, *partly . . . partly*. For *τοῦτο μέν . . . τοῦτο δέ* in this sense, see § 148, Note 4.

NOTE 2. *'Ο δέ*, &c., sometimes means *and he*, *but he*, &c., even when no *δ μέν* precedes; as *'Ινάρως Ἀθηναίος ἐπηγάγετο· οἱ δὲ . . . ἥλθον*, *Inaros called in Athenians; and they came.*

2. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following:—

Τὸν καὶ τὸν, *this man and that*; *τὸν καὶ τό*, *this and that*; *τὰ καὶ τά*, *these and those*; as *ἔδει γὰρ τὸν καὶ τὸν ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, for we ought to have done this thing and that, and not to have done the other.*

Πρὸ τοῦ (or *προτοῦ*), *before this, formerly.*

Καὶ τὸν or *καὶ τήν*, *before an infinitive*; as *καὶ τὸν κελεῦσαι δοῦναι* (sc. *λέγεται*), *and (it is said) he commanded him to give it.* *Cyr. I. 3, 9.*

So occasionally *τῷ*, *therefore*, which is common in Homer.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

§ 144. 1. The nominative of the personal pronouns is seldom used, except for emphasis. (See § 134, N. 1.)

NOTE. The forms *ἐμοῦ*, *ἐμοί*, and *ἐμέ* are more emphatic than the enclitics *μοῦ*, *μοί*, *μέ*; hence the latter seldom occur after prepositions, except in *πρός με*.

2. The pronouns of the third person, *οὗ*, *οἱ*, *ἥ*, &c. are generally personal pronouns in Ionic Greek, but sometimes reflexives. In Attic prose these pronouns are generally *indirect reflexives*, — that is, in a dependent clause, referring to the subject of the leading clause; as *φοβοῦνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν*, *they fear that the Athenians may attack them*; *ἔδεοντο ὑμῶν μὴ σφᾶς περιορᾶν φθειρομένους*, *they begged you not to see them destroyed.*

NOTE. The forms *οὐ* and *ἥ* are chiefly Epic. The orators seldom use these pronouns; and the tragedians use chiefly *σφίν* and *σφέ*.

§ 145. 1. *Αὐτός* in all its cases may be an intensive adjective pronoun, *himself, herself, itself, themselves*. This is always its force in the nominative of all numbers. E. g.

Αὐτὸς ὁ στρατηγός, *the general himself*; *ἐπ' αὐτοῖς τοῖς αἰγαλοῖς*, *on the very coasts*; *ἐπιστήμη αὐτή*, *knowledge itself.* (See § 142, 4, N. 2.)

A pronoun with which *aὐτός* agrees is often omitted; as *ταῦτα ἐποιεῖτε αὐτοῖς* (sc. ὑμεῖς), *you did this yourselves*; *πλευστέον εἰς ταῦτα αὐτοῖς ἐμβᾶσιν* (sc. ὑμῖν), *you must sail, embarking on these yourselves* (i. e. *in person*). So *αὐτὸς ἔφη* (*ipse dixit*), *himself said it* (i. e. *the master*).

2. The *oblique cases* of *αὐτός* are the ordinary personal pronouns of the third person. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξε, *he designated him as general*. See four other examples in Xen. *Anab.* I. 1, 2 and 3.

For *ὁ αὐτός*, *the same*, see § 79, 2. For *μήν*, *νίν*, and *σφέ*, see § 79, 1, Note 2.

REFLEXIVE PRONOUNS.

§ 146. The reflexive pronouns refer to the subject of the clause in which they stand. Sometimes, in a dependent clause, they refer to the subject of the leading verb, — i. e. they are *indirect reflexives*. E. g.

Γνῶθι σαυτόν, *know thyself*; *ἐπέσφαξεν ἑαυτόν*, *he slew himself*; *τὰ ἀριστὰ βουλεύεσθε ὑμῖν αὐτοῖς*, *take the best counsel for yourselves*. *Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ*, *the tyrant thinks that the citizens are servants to himself*.

NOTE 1. Occasionally a reflexive refers to some emphatic word which is not the subject; as *ἀπὸ σαυτοῦ ἐγώ σε δείξω*, *I will show you from your own case (from yourself)*. In fact, these pronouns correspond almost exactly in their use to the English *myself*, *thysel*, *himself*, &c.

NOTE 2. The third person of the reflexive is sometimes used for the first or second; as *δεῖ ήμᾶς ἀνερέσθαι ἑαυτούς*, *we must ask ourselves*.

NOTE 3. The reflexive is sometimes used for the reciprocal (§ 81); *διαλεγόμεθα ἡμῖν αὐτοῖς*, *we discourse with one another (i. e. among ourselves)*.

POSSESSIVE PRONOUNS.

§ 147. The possessive pronouns are generally equivalent to the possessive genitive of the personal pronouns. Thus *ὁ ἡμέτερος πατήρ* = *ὁ πατὴρ ἡμῶν*, *our father*. The possessive is regularly preceded by the article.

See § 167, 1; § 141, N. 1 (c). For nouns and adjectives agreeing with the genitive implied in a possessive, see § 137, N. 1.

NOTE 1. The possessive is occasionally equivalent to the *objective genitive* of the personal pronoun; as *ἡ ἐμὴ εὑνοία*, which commonly means *my good-will (towards others)*, rarely means *good-will (shown) to me*.

NOTE 2. In Attic prose, *σφέτερος*, *their*, is always reflexive, and *ὅς*, *his*, *her*, *its*, is not used at all. (See § 144, 2.)

DEMONSTRATIVE PRONOUNS.

§ 148. *Oὗτος* and *όδε*, *this*, generally refer to what is near or present; *ἐκεῖνος*, *that*, refers to what is more remote.

NOTE 1. The distinction between *οὗτος* and *όδε*, both of which correspond to our *this*, must be learned by practice. In the historians, *οὗτος* (with *τοιοῦτος*, *τοσοῦτος*, and *οὗτος*) regularly refers to a speech just made, while *όδε* (with *τοιόσδε*, *τοσόσδε*, and *όδε*) refers to one about to be made; as *τάδε εἶπεν*, *he spoke as follows*, but *ταῦτα εἶπεν*, *thus he spoke (said after the speech)*.

NOTE 2. *Oὗτος* is sometimes an exclamation; as *οὗτος, τί ποιεῖς*; *You there! what are you doing?*

NOTE 3. The Greek has no word exactly corresponding to the unemphatic demonstrative often used in English as the antecedent of a relative, as *I saw those who were present*. Here a participle with the article is generally used; as *εἴδον τοὺς παρόντας*; if a demonstrative is used (*εἴδον τούτους οἱ παρῆσαν*, *I saw these men who were present*), it has special emphasis. A relative with omitted antecedent sometimes expresses the sense required; as *εἴδον οὓς ἔλαβεν*, *I saw (those) whom he took* (§ 152).

NOTE 4. *Τοῦτο μέν . . . τοῦτο δέ*, *first . . . secondly, partly . . . partly*, is used nearly in the sense of *τὸ μέν . . . τὸ δέ* (§ 143, 1, N. 1), especially by Herodotus.

For *οὗτοσι*, *όδι*, *ἐκεινοσι*, *οὗτωσι*, *ώδι*, &c., see § 83, N. 2.

INTERROGATIVE PRONOUN.

§ 149. 1. The interrogative *τίς*; *who?* *what?* may be either substantive or adjective; as *τίνας εἶδον*; *whom did I see?* or *τίνας ἄνδρας εἶδον*; *what men did I see?*

2. *Tίς* may be used both in *direct* and in *indirect* questions; as *τί βούλεται*; *what does he want?* — *ἐρωτᾷ τί βούλεσθε*, *he asks what you want.*

In indirect questions, however, the relative *ὅτις* is more common; as *ἔρωτά ὁ τι βούλεσθε*.

NOTE. The same principles apply to the adjectives *πόσος*, &c. (§ 87, 1).

INDEFINITE PRONOUN.

§ 150. The indefinite *τις* generally means *some*, *any*, and may be either substantive or adjective; as *τοῦτο λέγει τις*, *some one says this*; *ἄνθρωπός τις*, *some man*. It is sometimes nearly equivalent to the English *a* or *an*; as *εἶδον ἄνθρωπόν τινα*, *I saw a certain man*, or *I saw a man*.

NOTE. Occasionally *τις* means *every one*, like *πᾶς τις*; as *εὖ μέν τις δόρυ θηξάσθω*, *let every one sharpen well his spear*. Hom.

RELATIVE PRONOUNS.

§ 151. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. E. g.

Εἶδον τοὺς ἄνδρας οἱ ὑστερον ἤλθον, *I saw the men who came afterwards*; *οἱ ἄνδρες οὓς εἶδες ἀπῆλθον*, *the men whom you saw went away*.

NOTE 1. The relative follows the person of the antecedent; as *ὑμεῖς οἱ τοῦτο ποιεῖτε*, *you who do this*; *ἐγὼ δὲ τοῦτο ἐποίησα*, *I who did this*.

NOTE 2. A relative referring to several antecedents follows the rule given for predicate adjectives (§ 138, N. 2). It may be plural if it refers to a collective noun (§ 138, N. 3); as *τὸ πλῆθος οἵπερ δικάσσονται*, *the multitude who will judge*.

NOTE 3. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (§ 140); as *καὶ δις δεύταρος ἤλθε*, *and he came second*; *δὲ γὰρ γέρας ἐστὶ θανόντων*, *for this is the right of the dead*.

A few similar expressions occur in Attic prose, especially the Platonic *ἥ δις*, *said he* (where *ἥ* is imperfect of *ἥμι*, *to say*). So *καὶ οἱ δεύταρος*, *and he, καὶ οἱ, and they*, and (in Herod.) *δις καὶ δις*, *this man and that*. (Compare *τὸν καὶ τὸν*, § 143, 2.) So also *δις μέν . . . δις δέ*, in the oblique cases, may be used for *δι μέν . . . δι δέ*.

NOTE 4. In the Epic and Lyric poets, the enclitic *τέ* is often appended to relative words without affecting their meaning; as *οὐκ ἀτείσα τέ φησι*, *dost thou not perceive what he says?*

But *οἷς τε* in Attic Greek means *able, capable*, like *δυνατός*, being really elliptical for *τοιοῦτος οἷς*, *such as*, and *τέ* having no apparent force.

Omission of the Antecedent.

§ 152. The antecedent of a relative may be omitted when it can easily be supplied from the context. E. g.

Ἐλαβεν ἀ ἐθούλετο, he took what he wished; ἔπειθεν δπόσους ἐδύνατο, he persuaded as many as he could (for τοσούτους δπόσους). Ἐγὼ καὶ δν ἐγώ κρατῶ μενούμεν παρὰ σοι, I and those whom I command will remain with you.

NOTE 1. Most relative adverbs regularly omit the antecedent; as *ἥλθεν ὅτε τοῦτο εἶδεν, he came when he saw this* (for *then, when*).

NOTE 2. The following expressions belong here: — *ἔστιν οἱ* (sometimes *εἰστιν οἱ*), *sunt qui, there are (those) who*, i. e. *some*; — *ἔντοι* (from *ἔν*, *== ἔνεστι* or *ἔνεισι*, and *οἱ*) *some*; — *ἐνὶστοι* (*ἐν* and *οἵτε*), *sometimes*; — *ἔστιν οὐδὲν, somewhere*; — *ἔστιν ἢ, in some way*; — *ἔστιν ὅπως, somehow*.

Assimilation and Attraction.

§ 153. When a relative would naturally be in the accusative as the object of a verb, it is generally *assimilated* to the case of its antecedent if this is a genitive or dative. E. g.

*Ἐκ τῶν πόλεων δν ἔχει, from the cities which he holds (for *as ἔχει*); τοῖς ἀγαθοῖς οἱς ἔχομεν, with the good things which we have (for *ἀ ἔχομεν*). This is often called attraction.)*

NOTE 1. When the antecedent would be a demonstrative pronoun, it is generally omitted; as *ἐδίλωσε τοῦτο οἱς ἐπέτρεψε, he showed this by what he did* (i. e. *ἐκείνοις ἀ*); *σὺν οἱς ἔχω τὰ ἄκρα καταλήψομαι, I will seize the heights with these whom I have* (i. e. *σὺν τούτοις οὐς ἔχω*); *οὐδὲν δν βούλεσθε πράξετε, you will do none of the things which you wish* (for *ἐκείνων ἀ*). See § 148, N. 3.

NOTE 2. A relative is very seldom assimilated from any other construction than that of the object accusative, or into any other case than the genitive or dative. Yet exceptions occur; as *δν ἡπίστρει πολλούς, many of those whom he distrusted* (for *ἐκείνων οἱς*). Even the nominative may be assimilated; as *βλάπτεσθαι ἀφ' δν ἡμῖν παρεσκευασται, to be injured by what has been prepared by us* (for *ἀπ' ἐκείνων ἀ*). Thuc.

NOTE 3. A like assimilation takes place in relative adverbs; as *διεκομίζοντο εὐθὺς ὅθεν ὑπεξίθεντο παῖδας καὶ γυναικας*, *they immediately brought over their children and women from the place in which they had placed them for safety* (where *ὅθεν*, *from which*, stands for *ἐκεῖθεν οὗ*, *from the place whither*). Thuc.

NOTE 4. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as *ἔλεγον ὅτι πάνταν ὃν δέονται πεπραγότες εἶεν*, *they said that they had done all things which they needed* (where *πάνταν ὃν* is very irregularly used for *πάντα ὃν*).

This inverted assimilation takes place in *οὐδεὶς ὁστις οὐ*, *everybody*, in which *οὐδεὶς* follows the case of the relative; as *οὐδένεις ὅτῳ οὐκ ἀποκρίνεται* (for *οὐδεὶς ἔστι ὅτῳ*), *he replies to everybody*.

NOTE 5. A peculiar assimilation occurs in certain expressions with *οἷος*; as *χαρίζεσθαι οἴφ σοι ἀνδρί*, *to please a man like you* (for *τοιούτῳ οἷος σύ*).

§ 154. The antecedent is often attracted into the relative clause, and agrees with the relative. E. g.

Μή ἀφέλησθε ὑμῶν αὐτῶν ἡν κέκτησθε δόξαν καλήν, do not take from yourselves the good reputation which you have gained (for *τὴν δόξαν καλήν ἡν κέκτησθε*). *Ἐξ ἡς τὸ πρώτον ἔσχε γυναικός, from the wife which he had at first.*

NOTE. This attraction may be joined with assimilation (§ 153); as *ἀμαθέστατοί ἔστε ὁν ἔγώ οἶδα Ἑλλήνων, you are the most ignorant of the Greeks whom I know*; *σὺν ἥ εἶχε δυνάμει, with the force which he had* (for *σὺν τῇ δυνάμει ἥν εἶχεν*). So *οἴχεται φεύγων ὃν ἥγε μάρτυρα, the witness whom you brought* (for *δέ μάρτυς δν ἥγες*), &c.

Relative in Exclamations, &c.

§ 155. *Οἷος, ὅσος, and ὡς* are used in exclamations; as *ὅσα πράγματα ἔχεις, how much trouble you have!*

For the relative in indirect questions, see § 149, 2.

Relative not repeated.

— § 156. A relative is seldom repeated in a new case in the same sentence, but a personal or demonstrative pronoun commonly takes its place. E. g.

Ἐκεῖνοι τοίνυν, οἷς οὐκ ἔχαριζονθ̄ οἱ λέγοντες οὐδέ ἐφίλουν αὐτοὺς *ἄσπερ ὑμᾶς οὗτοι νῦν, those men, then, whom the orators did not try to*

gratify, and whom they did not love as these now love you (lit. *nor did they love them as, &c.*). Dem. Here *αὐτούς* is used to avoid repeating the relative in a new case, *οὓς*.

NOTE. Sometimes, however, a new case of the relative is understood in the latter part of a sentence; as *Ἄριαῖος δὲ, δν ἡμεῖς ἡθέλομεν βασιλέα καθιστάναι, καὶ ἐδάκαμεν καὶ ἐλάβομεν πιστά*, and *Ariacus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges, &c.* Xen.

THE CASES.

REMARK. The Greek is descended from a language which had *eight* cases, — an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek.

I. NOMINATIVE AND VOCATIVE.

§ 157. 1. The nominative is chiefly used as the subject of a finite verb (§ 134, 1), or in the predicate after verbs signifying *to be, &c.* (§ 136).

2. The vocative, with or without *ὦ*, is used in addressing a person or thing; as *ὦ ἄνδρες Ἀθηναῖοι, O men of Athens!* — *ἀκούεις, Aἰσχίνη; dost thou hear, Aeschines?*

NOTE. The nominative is sometimes used in exclamations, and even in other expressions, where the vocative is more common; as *ἄμοι ἐγώ δειλός, O wretched me!* So *ἡ Πρόκυη ἔκβανε, Procne, come out!*

II. ACCUSATIVE.

Object Accusative.

§ 158. The direct object of a transitive verb is put in the accusative; as *τοῦτο σώζει ἡμᾶς, this preserves us; ταῦτα ποιοῦμεν, we do these things.*

NOTE 1. Many verbs which are simply transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See § 171, § 184, 2, and § 188, 1, N. 2.)

NOTE 2. Many verbs which are transitive in Greek are intransitive in English; as *ὅμοιμαι τοὺς θεούς, I will swear by the Gods; πάντας ἔλαθεν, he escaped the notice of all.*

NOTE 3. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (§ 167, 3, § 180); as *ἐπιστήμονες ἤσαν τὰ προσήκοντα*, *they were acquainted with what was proper*. Xen. *So τὰ μετέωρα φροντιστής*, *one who ponders on the things above* (like *φροντίζων*). Plat.

Cognate Accusative.

§ 159. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative repeats the idea already contained in the verb, and may follow intransitive as well as transitive verbs. E. g.

Ηδομαι τὰς μεγίστας ἡδονάς, *I enjoy the greatest pleasures*. *Εὐτυχοῦσι τοῦτο τὸ εὖ τύχημα*, *they enjoy this good fortune*. *So πίπτει πέσημα*, *to fall a fall*; *νόσον νοσεῖν ορ νόσον ἀσθενεῖν ορ νόσον κάμνειν*, *to suffer under a disease*; *ἀμάρτημα ἀμαρτάνειν*, *to commit an error (to sin a sin)*; *δουλείαν δουλεύειν*, *to be subject to slavery*; *ἀγώνα ἀγωνίζεσθαι*, *to undergo a contest*; *γραφῆν γράφεσθαι*, *to bring an indictment*; *γραφῆν διώκειν*, *to prosecute an indictment*; *νίκην νικᾶν*, *to gain a victory*; *μάχην νικᾶν*, *to gain a victory*; *πορπῆν πέμπειν*, *to form or conduct a procession*; *πληγὴν τύπτειν*, *to strike a blow*.

It will be seen that this construction is much more extensive in Greek than in English. The cognate accusative generally has an adjective or other qualifying word, as in the first two examples.

NOTE 1. The cognate accusative may follow adjectives or even nouns; as *κακὸς πᾶσαν κακίαν*, *bad with all badness*; *ἀγαθὸς πᾶσαν ἀρετήν*, *good with all goodness*.

NOTE 2. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb; as *μεγάλα ἀμαρτάνειν* (sc. *ἀμαρτήματα*), *to commit great faults*; *ταῦτα λυποῦμαι καὶ ταῦτα χαίρω*, *I have the same griefs and the same joys*.

NOTE 3. Here belongs the accusative of *effect*, which may follow even intransitive verbs; as *πρεσβεύοντος τὴν εἰρήνην*, *they negotiate the peace (as ambassadors, πρέσβεις)*. Compare the English *breaking a hole*, as opposed to *breaking a stick*.

So after verbs of *looking* (in poetry); as *Ἄρη δεδορκέναι*, *to look war*; *ἡ βουλὴ ἔβλεψε νᾶπν*, *the Senate looked mustard*.

NOTE 4. A transitive verb may have a direct and a cognate accusative at the same time; as *γράφεσθαι τινα τὴν γραφὴν ταύτην*, *to bring this indictment against any one*; *ἡδικήσαμεν τοῦτον οὐδέν*, *we did this man no wrong*; *ταῦτα δίδασκέ με*, *teach me this*.

For the cognate accusative after passive verbs, see § 198.

Accusative of Specification. — Adverbial Accusative.

§ 160. 1. The accusative of *specification* may be joined with a verb, adjective, or even a whole sentence, to denote that *in respect to which* the expression is used; as *τυφλὸς τὰ ὄμματα*, *blind in his eyes*; *κάμνω τὴν κεφαλήν*, *I have a pain in my head*; *καλὸς τὸ εἶδος*, *beautiful in form*.

This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative.

2. An accusative of this nature often has the force of an adverb. E. g.

Τοῦτο τὸν τρόπον, *in this way, thus*; *τὴν ταχίστην* (sc. ὁδόν), *in the quickest way*; *τὴν ἀρχήν*, *at first* (with negative, *not at all*); *τέλος*, *finally*; *προίκα*, *as a gift, gratis*; *χάρα*, *for the sake of*; *δίκην*, *in the manner of*; *τὸ πρώτον*, *at first*; *τὸ λοιπόν*, *for the rest*; *τἄλλα*, *in other respects*; *οὐδέτερον*, *in nothing, not at all*; *τί*; *in what, why?* *τι*, *in any respect, at all*; *ταῦτα*, *in respect to this, therefore*. So *τοῦτο μέν . . . τοῦτο δέ* (§ 148, N. 4).

Accusative of Extent.

§ 161. The accusative may denote *extent* of time or space. E. g.

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year*; *ἔμεινε τρεῖς ἡμέρας*, *he remained three days*; *ἀπέχει δὲ ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα*, *and Plataea is seventy stades distant from Thebes*.

NOTE. This accusative with an *ordinal* number denotes *how long since*; *τρίτην ἡδη ἡμέραν ἐπιδεδήμηκεν*, *this is the third day that he has been in town*.

A peculiar idiom is found in expressions like *ἔτος τούτῳ τρίτον* (*this the third year*), i. e. *two years ago*.

Terminal Accusative (Poetic).

§ 162. In poetry, the accusative may denote the place *whither*. E. g.

Μνηστῆρας ἀφίκετο, *she came to the sailors*. Odyss. *Ἄνεβη μέγας οὐρανὸν Οὐλυμπόν τε*. Il. *Τὸ κοῖλον Ἀργος βὰς φυγάς*, *going as an exile to the hollow Argos*. Soph.

Accusative after Νή and Μά.

§ 163. The accusative follows the adverbs of swearing, *νή* and *μά*, *by*.

An oath introduced by *νή* is affirmative; one introduced by *μά* is negative; as *νή τὸν Δία, yes, by Zeus*; *μά τὸν Δία, no, by Zeus*.

NOTE. When *μά* is preceded by *ναί, yes*, the oath is affirmative; as *ναί, μά Δία, yes, by Zeus*.

Μά is sometimes omitted when a negative precedes; as *οὐ, τόνδος Ολυμπον, no, by this Olympus*.

Two Accusatives with one Verb.

§ 164. Verbs signifying *to ask*, *to demand*, *to teach*, *to clothe* or *unclothe*, *to conceal*, *to deprive*, and some others, take two accusatives, one of a person and the other of a thing. E. g.

Μέλλετε τοὺς θεοὺς αἰτεῖν ἀγαθά, you are about to ask blessings of the Gods; *τοὺς παῖδας τὴν μουσικὴν διδάσκει, he teaches the boys music*; *ἔκδύει ἐμὲ τὴν ἐσθῆτα, he strips me of my dress*; *μή με κρύψῃς τοῦτο, do not conceal this from me*; *τὴν θεὸν τοὺς στεφάνους στευλήκασι, they have robbed the Goddess of her crowns*.

NOTE 1. *Τιμωρέομαι, to avenge*, sometimes takes two accusatives, *τινά τι*, instead of an accusative and a genitive. See the Lexicon.

NOTE 2. Verbs of depriving take also an accusative and a genitive. Thus *ἀφαιρεῖσθαι τινά τι, τινός τι* (sometimes *τινά τιος*). See the Lexicon.

§ 165. Verbs signifying *to do anything to a person*, or *to say anything of a person*, take two accusatives. E. g.

Ταῦτι με ποιοῦσιν, they do these things to me; *τὶ μ' εἰργάσω; what didst thou do to me?* *Ταῦτι σὺ τολμᾶς ἡμᾶς λέγειν; dost thou dare to say these things of us?* *Οὐ φροντιστέον ὃ τι ἐροῦσιν οἱ πολλοὶ ἡμᾶς, we must not consider what the multitude will say of us.*

NOTE 1. These verbs often take *εὖ* or *καλῶς*, *well*, or *κακῶς*, *ill*, instead of the accusative of a thing; *τούτους εὖ ποιεῖ, he does them good*; *ἡμᾶς κακῶς ποιεῖ, he does you harm*; *κακῶς ἡμᾶς λέγει, he speaks ill of us*.

The passive form of these expressions is not *εὖ* (or *κακῶς*) *ποιεῖσθαι*, *εὖ* (or *κακῶς*) *λέγεσθαι*, *to be done well by*, *to be spoken well of*, &c., but *εὖ* (or *κακῶς*) *πάσχειν*, *to experience good* (or *evil*), and *εὖ* (or *κακῶς*) *ἀκούειν*, *hence (male) audire, to hear one's self called*.

NOTE 2. *Πράσσω*, *to do*, very seldom takes two accusatives in this construction, *ποιέω* being generally used. *Εὖ* and *κακῶς πράσσω* are intransitive, meaning *to be well off*, *to be badly off*.

NOTE 3. Verbs signifying *to do* may take the dative of a person; as *ἀγαθόν τι ποιοῦσι τῇ πόλει*, *they do some good to the state*.

§ 168. Verbs signifying *to name*, *to make*, *to appoint*, *to consider*, and the like, take two accusatives, both denoting the same person or thing. E. g.

Τί τὴν πόλιν προσαγορεύεις; *what do you call the state?* — so *καλοῦσι με τοῦτο τὸ ὄνομα*, *they call me by this name*. *Στρατηγὸν αὐτὸν ἀπέδειξε*, *he appointed him general*.

NOTE 1. Verbs signifying *to divide* may take two accusatives on the same principle; as *τὸ στράτευμα κατένευψε δώδεκα μέρη*, *he divided the army into twelve parts* (i. e. *he made twelve parts of the army*).

NOTE 2. Many other transitive verbs may take a predicate accusative to explain the object accusative; as *ἔλαβε τοῦτο δῶρον*, *he took this as a gift*; *ἴππους ἄγειν θύματα τῷ ἥλιῳ*, *to bring horses as offerings to the Sun*. Especially an interrogative pronoun may be so used; as *τίνας τούτους δρῶ*; *who are these whom I see?* (§ 142, 3.)

In the passive, when the object accusative becomes the subject nominative, the predicate accusative (of every kind) becomes a predicate nominative. See § 136 and § 137, N. 4.

III. GENITIVE.

Genitive after Nouns (Adnominal Genitive).

§ 167. A noun in the genitive may depend on another noun, to express the relations denoted by the English *of*.

The most important of these relations are the following: —

1. POSSESSION: as *ἡ τοῦ πατρὸς οἰκία*, *the father's house*; *ἡμῶν ἡ πατρίς*, *our country*. So *ἡ τοῦ Διός*, *the daughter of Zeus*; *τὰ τῶν θεῶν*, *the things of the Gods* (§ 141, Note 4). **The Possessive Genitive.**

2. The SUBJECT of an action or feeling: as *ἡ τοῦ δῆμου εὐνοία*, *the good-will of the people* (i. e. *which the people feel*). **The Subjective Genitive.**

3. The OBJECT of an action or feeling: as *διὰ τὸ Παυσανίου μίαρος*, *owing to the hatred of* (i. e. *felt against*) *Pausanias*; *αἱ τοῦ*

χειμῶνος καρπερήσεις, the endurance of the winter. So τῶν θεῶν δόρκοι, oaths (sworn) in the name of the Gods (as we say θεοὺς δόμνυμαι, § 158, N. 2). The Objective Genitive.

4. MATERIAL, including that of which anything consists : as βοῶν ἀγέλη, a herd of cattle; ἀλσος ἡμέρων δένδρων, a grove of cultivated trees; κρήνη ἡδέος ὕδατος, a spring of fresh water; δύο χούρκες ἀλφίτων, two quarts of meal. Genitive of Material.

5. MEASURE, of space, time, or value : as τριῶν ἡμερῶν ὀδός, a journey of three days; ὀκτώ σταδίων τεῖχος, a wall of eight stades (in length); τριάκοντα ταλάντων οὐσία, an estate of thirty talents, δίκαι πολλῶν ταλάντων, lawsuits of (i. e. involving) many talents. Genitive of Measure.

6. THE WHOLE, after nouns denoting a part : as πολλοὶ τῶν ῥητόρων, many of the orators; ἀνὴρ τῶν ἐλευθέρων, a man (i. e. one) of the freemen. The Partitive Genitive. (See also § 168.)

The genitive depending on a noun is called *adnominal*.

NOTE. Examples like Ἀθηνῶν πόλις, the city of Athens, Τροΐης πτολειθρον, the city of Troy, in which the genitive is used instead of apposition, are poetic.

§ 168. The partitive genitive (§ 167, 6) may follow all nouns, adjectives (especially superlatives), participles with the article, pronouns, and adverbs, which denote a part. E. g.

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, the good among the men; δὲ ήμεσος τοῦ ἀριθμοῦ, the half of the number; ἀνδραὶ οἴδα τοῦ δῆμον, I know a man of the people; τοῖς θρανίταις τῶν ναυτῶν, to the upper benches of the sailors; οὐδεὶς τῶν παιδῶν, no one of the children; πάντων τῶν ῥητόρων δεινότατος, the most eloquent of all the orators; δὲ θουλόμενος τῶν Ἀθηναίων, any one who pleases of the Athenians; διὰ γυναικῶν, divine among women (Hom.); ποῦ τῆς γῆς; ubi terrarum? where on the earth? τίς τῶν πολιτῶν; who of the citizens? διὰ τῆς ἡμέρας, twice a day; εἰς τοῦτο ἀνοίας, to this pitch of folly; ἐν τούτῳ παρασκευῆς, in this state of preparation; δὲ μὲν διώκει τοῦ ψηφισματος ταῦτ' ἔστιν, these are the parts of the decree which he prosecutes (lit. what parts of the decree he prosecutes, &c.). So δρόδετα ἀνθρώπων λέγεις, thou speakest as the most correct of men (most correctly of men); ὅτε δεινότατος σαντοῦ ταῦτα ἥσθα, when you were at the height of your power in these matters.

NOTE 1. An adjective or participle generally agrees in gender with a following partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with *μέρος*, *part*, understood; as *τῶν πολεμίων τὸ πολὺ* (for *οἱ πολλοί*), *the greater part of the enemy*; *ἐπὶ πολὺ τῆς χώρας*, *over much of the country*.

NOTE 2. A partitive genitive sometimes depends on *τίς* or *μέρος* understood; as *ἔφασαν ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς*, *they said that some of their own men had mixed with them, and some of them with their own men* (*τιώς* being understood with *σφῶν* and *ἐκείνων*). See also § 169, 2; § 170, 2.

NOTE 3. Similar to such phrases as *ποῦ γῆς*; *εἰς τοῦτο δροῖας*, &c. is the use of *ἔχω* and an adverb with the genitive; as *πῶς ἔχεις δόξης*; *in what state of opinion are you?* *οὗτως τρόπον ἔχεις*, *this is your character* (lit. *in this state of character*); *ὡς εἶχε τάχους*, *as fast as he could* (lit. *in the condition of speed in which he was*); so *ὡς εἶχε ποδῶν*.

Genitive after Verbs.

§ 169. 1. Verbs signifying *to be*, *to become*, *to belong*, and the like, take a genitive which is equivalent to the *possessive* or the *partitive* genitive. E. g.

‘Ο *νόμος οὗτος Δράκοντός ἔστω*, *this law is Draco's*. Πενίαν φέρειν οὐ *παντὸς*, *ἀλλ’ ἀνδρὸς σοφοῦ*, *to bear poverty is not the part of every one, but that of a wise man*. Δαρείου γίγνονται δύο παῖδες, *two sons are born (belonging) to Darius*. Τούτων γενοῦ μοι, *become (one) of these for me*.

2. Verbs signifying *to name*, *to make*, *to appoint*, *to consider*, and the like, which generally take two accusatives (§ 166), may take a partitive genitive in place of the second accusative. The genitive really depends on an accusative like *τινά*, *ένα*, or *μέρος*, understood. E. g.

Ἐμὲ θὲς τῶν πεπεισμένων, *put me down as (one) of those who are persuaded*. Τοῦτο τῆς ἡμετέρας ἀμελείας ἀν τις θείη δικαίως, *any one might justly consider this to belong to our neglect*.

NOTE. When these verbs become passive, they still retain the genitive; as *Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη*, *Solon was called (one) of the Seven Sages*.

3. The genitive after verbs sometimes expresses other relations of the adnominal genitive. E. g.

Τὸ τεῖχος σταδίων ἦν ὅκτω, *the wall was (one) of eight stades (in length);* ἐπειδὴν ἐτῶν ἦ τις τριάκοντα, *when one is thirty years old;* — Genitive of Measure. Οἱ στέφανοι ρόδων ἦσαν, *the crowns were (made) of roses;* τὸ τεῖχος πεποίηται λιθοῦ, *the wall is built of stone;* — Genitive of Material. Οὐ τῶν κακούργων οἴκτος (sc. ἔστιν), *there is no pity for the evil doers;* — Objective Genitive.

— **§ 170.** 1. Any verb may take a genitive if its action affects the object *only in part.* E. g.

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδούς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine.* Τῆς γῆς ἔτεμον, *they ravaged (some) of the land.*

2. This principle applies especially to verbs signifying *to share* (i. e. *to give or take a part*), *to claim*, *to enjoy.* E. g.

Μετέιχον τῆς λείας, *they shared in the booty;* τῆς συνέσεως μεταποιοῦνται, *they lay claim to (a share of) sagacity;* ἀπολαύομεν τῶν ἀγαθῶν, *we enjoy the blessings (i. e. our share of them);* οὗτος ὅμαι τούτων, *thus mayst thou enjoy these.* So οὐ προσήκει μοι τῆς ἀρχῆς, *I have no concern in the government* (§ 184, 2, N. 1).

NOTE. Many of these verbs also take an accusative. Μετέχω and similar verbs regularly take an accusative like μέρος, *part;* as ἵστο μετέχει ἕκαστος τοῦ πλούτου μέρος, *each has an equal share of the wealth* (where μέρος would mean that each has only *a part of a share*). This use of μέρος shows the nature of the genitive after these verbs.

— **§ 171.** 1. The genitive follows verbs signifying *to take hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin.* E. g.

Ἐλάβετο τῆς χειρὸς αὐτοῦ, *he took his hand;* οὔτε πυρὸς οὔτε ἔρωτος ἔκὼν ἀπτομαι, *I willingly touch neither fire nor love;* τῆς ξυνέσεως μεταποιοῦνται, *they lay claim to sagacity;* στοχάζεσθαι τῶν ἀνθρώπων, *to aim at the men;* τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue;* ἔτυχε τῆς δίκης, *he met with justice;* πειρᾶσθαι τοῦ τείχους, *to make an attempt on the wall;* οὐ πολέμου ἄρχομεν, *we do not begin war.*

NOTE. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of.

2. The genitive follows verbs signifying *to taste, to smell,*

to hear, to perceive, to understand, to remember, to forget, to desire, to care for, to spare, to neglect, to admire, to despise.
E. g.

Ἐλευθερίης γευσάμενοι, having tasted of freedom (Hdt.); φωνῆς ἀκούειν, to hear a voice; αἰσθάνεσθαι, μεμνῆσθαι, or ἐπιλανθάνεσθαι τούτων, to perceive, remember, or forget these things; συνιέναι ἀλλήλων, to understand one another; τῶν μαθημάτων ἐπιθυμῶ, I long for learning; χρημάτων φείδεσθαι, to be sparing of money; δόξης ἀμελεῖν, to neglect opinion; ἄγαμαι τῆς ἀρετῆς, I admire virtue; καταφρονεῖν τοῦ κινδύνου, to despise danger (§ 173, 2, Note).

NOTE 1. Verbs of *hearing* and the like may take an accusative of the thing heard, and a genitive of the person heard from; as *τούτων τοιούτους ἀκούω λόγους*, *I hear such sayings from these men*; *πνθέσθαι τούτο ὑμῶν*, *to learn this from you*. The genitive here belongs under § 176, 1. A sentence may take the place of the accusative; as *τούτων ἀκούει τί λέγονται*, *hear from these what they say*. See also *ἀποδέχομαι*, *to accept (a statement) from*, in the Lexicon.

NOTE 2. The impersonals *μέλει* and *μεταμέλει* take the genitive of a thing with the dative of a person (§ 184, 2, N. 1); as *μέλει μοι τούτου*, *I care for this*; *μεταμέλει σοι τούτου*, *thou repentest of this*. *Προσήκει*, *it concerns*, has the same construction, but the genitive belongs under § 170, 2.

NOTE 3. Causative verbs of this class take the accusative of a person and the genitive of a thing; as *μή μ' ἀναμνήσῃς κακῶν*, *do not remind me of evils* (i. e. *cause me to remember them*); *τοὺς παῖδας γευστέον αἷματος*, *we must make the children taste blood*.

REMARK. Most of the verbs of § 171 take also the accusative. See the Lexicon. *Οξω*, *to emit smell*, may take two genitives; as *τῆς κεφαλῆς ὅξω μύρου*, *I emit a smell of perfume (170, 1) from my head*.

3. The genitive follows verbs signifying *to rule* or *to command*. E. g.

Ἐρως τῶν θεῶν βασιλεύει, Love is king of the Gods. Πολυκράτης Σάμου ἐτυράννει, Polycrates was tyrant of Samos. Οπλιτῶν καὶ ιππέων ἑστρατήγει, he was general of infantry and cavalry; ἡγεῖται παντὸς καὶ ἔργου καὶ λόγου, he directs everything, both deed and word.

This construction is sometimes connected with that of § 175, 2. But the genitive seems rather to depend on the idea of *king* or *ruler* implied in the verb.

NOTE. For other cases after many of these verbs, as the dative after *ήγεομαι* and *ἀδίστω*, see the Lexicon.

§ 172. 1. Verbs signifying *fulness* and *want* take the genitive. E. g.

Χρημάτων εὐπορεῖ, he has abundance of money; οἱ τύρannoις ἐπαινεοῦντο οὐκαίστε, you tyrants never have a scarcity of praise.

2. Verbs signifying *to fill* take the accusative and the genitive. E. g.

Ὑδατος τὴν κύλικα πληροῦν, to fill the cup with water.

NOTE 1. *Δέομαι*, *I want*, besides the ordinary construction (as *τούτων ἔδεοντο*, *they were in want of these*), may take a genitive of the person with a cognate accusative of the thing; as *δεήσομαι ὑμέν μετρίαν δέσσιν*, *I will make of you a moderate request*.

NOTE 2. *Δεῖ* may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as *δεῖ μοι τούτου, I need this; οὐ πολλοῦ πόνου με δεῖ, I have no need of much labor.*

Besides the common phrases *πολλοῦ δεῖ*, *it is far from it*, *δλιγον δεῖ*, *it wants little of it*, we have in Demosthenes *οὐδὲ πολλοῦ δεῖ* (like *παντὸς δεῖ*), *it wants everything of it* (lit. *it does not even want much*). For *δλιγον* and *μικροῦ* *almost*, see the Lexicon.

Causal Genitive.

§ 173. 1. The genitive often denotes a *cause*, especially after verbs expressing *praise* or *dispraise*, *pity*, *anger*, *envy*, or *revenge*. E. g.

Τούτους τῆς τόλμης θαυμάζεω, to admire these for their courage; εὐδαιμονίω σε τοῦ τρόπου, I congratulate you on your character; τούτους οἰκτείρω τῆς νόσου, I pity these on account of their sickness; τῶν ἀδικημάτων ὀργίζεσθαι αὐτοῖς, to be angry with them for their offences; ζηλοῦντες τὴν πόλιν τῆς Μαραθῶν μάχης, envying the city for the battle at Marathon; τούτους σοι οὐ φθονήσω, I shall not grudge you this; τούτους τῆς ἀρπαγῆς τιμωρήσασθαι, to take vengeance on these for the robbery. Most of these verbs take also an object accusative.

The genitive sometimes denotes a *purpose* or *motive* (where *ἐνέκα* is generally expressed); as *τῆς τῶν Ἑλλήνων ἐλευθερίας, for the liberty of the Greeks*. Dem. Cor. § 100. (See § 262, 2.)

NOTE. Verbs of *disputing* take a causal genitive; as *ἀντιποιεῖσθαι τῷ βασιλεῖ τῆς ἀρχῆς, to dispute with the king about his dominion; Εὔμολπος ἡμφισθῆται Ἐρεχθεῖ τῆς πόλεως, Eumolpus disputed with Erechtheus about the city* (i. e. disputed its possession with him).

2. Verbs signifying *to accuse*, *to prosecute*, *to convict*, *to acquit*, and *to condemn* take a causal genitive denoting the crime. E. g.

Αἰτιώμαι αὐτὸν τοῦ φόνού, *I accuse him of the murder*; ἐγράψατο αὐτὸν παρανόμων, *he indicted him for an illegal proposition*; διώκει με δώρων, *he prosecutes me for bribery (for gifts)*; Κλέων δώρων ἐλόντες καὶ κλοπῆς, *having convicted Cleon of bribery and theft*; ἐφευγε προδοσίας, *he was brought to trial for treachery*, but ἀπέφυγε προδοσίας, *he was acquitted of treachery*; πολλῶν οἱ πατέρες ἡμῶν μηδισμοῦ θάνατον κατέγρωσαν, *our fathers condemned many to death for favoring the Persians* (for πολλῶν and θάνατον see Note).

NOTE. Compounds of *κατά* of this class commonly take a genitive of the *person*, which depends on the *κατά*. They may also take an object accusative denoting the crime or punishment. E. g.

Οὐδεὶς αὐτὸς αὐτοῦ κατηγόρησε πάποτε, *no man ever himself accused himself*; καταψεύδονται μον μεγάλα, *they tell great falsehoods against me*; Φοίβον ἀδικίαν κατηγορεῖν, *to charge injustice upon Phoebus*; ἐνιων ἔπεισαν ἡμᾶς ἀκρίτων θάνατον καταψήσασθαι, *they persuaded you to pass (sentence of) death upon some without a trial*.

Verbs of *condemning* may take three cases, as in the last example under § 173, 2.

3. The causal genitive is sometimes used in *exclamations*. E. g.

Ὥ Πόσειδον, τῆς τέχνης! *O Poseidon, what a trade!* Ὥ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O King Zeus! what subtlety of mind!*

Genitive as Ablative.

§ 174. The genitive may denote that from which anything is *separated* or *distinguished*.

On this principle the genitive follows verbs denoting *to remove*, *to restrain*, *to release*, *to abandon*, *to deprive*, and the like. E. g.

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, *the island is not far distant from the mainland*; ἐπιστήμη χωριζομένη ἀρετῆς, *knowledge separated from virtue*; λῦσόν με δεσμῶν, *release me from chains*; ἐπέσχον τῆς τειχήσεως, *they ceased from building the wall*; πόσων ἀπεστέρησθε; *of how much have you been deprived?* ἐπανσαν αὐτὸν τῆς στρατηγίας, *they deposed him from his command*; οὐ παύεσθε τῆς μοχθηρίας, *you do not cease from your rascality*. So εἰπον (αὐτῷ)

τοῦ κήρυκος μὴ λείπεσθαι, *they told him not to be left behind the herald* (i. e. *to follow close upon him*); ἡ ἐπιστολὴ, ἡν οὗτος ἔγραψεν ἀπολει-
φθεὶς ἡμῶν, *the letter which this man wrote without our knowledge* (lit. *separated from us*).

For the accusative after verbs of depriving, see § 164.

§ 175. 1. The comparative degree takes the genitive when *ἢ*, *than*, is omitted. E. g.

Κρείττων ἔστι τούτων, *he is better than those*. Νέοις τὸ στρῶν
κρείττον ἔστι τοῦ λαλεῖν, *for youth silence is better than prating*.
Πονηρία θάττου θανάτου τρέχει, *wickedness runs faster than death*.

NOTE 1. All adjectives and adverbs which *imply* a comparison may take a genitive; as ἔτεροι τούτων, *others than these*; ὑστεραὶ τῆς μάχης, *too late for (later than) the battle*; τῇ ὑστεραὶ τῆς μάχης, *on the day after the battle*. So τριπλάσιον ἡμῶν, *thrice as much as we*.

NOTE 2. After πλέον (πλεῖν), *more*, or ἔλαστον, *less*, *ἢ* is occasionally omitted without affecting the case; as πέμψω δρῦς ἐπ' αὐτὸν, πλεῖν ἔξακοσίους τὸν ἀριθμόν, *I will send birds against him, more than six hundred in number*. Arist.

2. The genitive follows verbs signifying *to surpass*, *to be inferior*, and all others which imply comparison. E. g.

Ἄνθρωπος ξύνεστι ὑπερέχει τῶν ἀλλων, *man surpasses the others in sagacity*; τοῦ πλήθους περιγγεσθαι, *to be superior to the multitude*; ὑστερίζει τῶν καιρῶν, *to be too late for the opportunities*. So τῶν ἔχθρῶν νικᾶσθαι (or ἡσσᾶσθαι), *to be overcome by one's enemies*; but these two verbs take also the genitive with *ὑπό*, and the dative. So κρατεῖν τῶν ἔχθρῶν, *to prevail over one's enemies*, and τῆς θαλάσσης κρατεῖν, *to be master of the sea*; which belong equally well under § 171, 3.

§ 176. 1. The genitive sometimes denotes the *source*. E. g.

Τοῦτο ἔτυχόν σοι, *I obtained this from you*; τοῦτο ἔμαθεν ὑμῶν, *he learned this from you*. Add the examples under § 171, 2, N. 1.

2. In *poetry*, the genitive occasionally denotes the *agent* after passive verbs, or is used like the *instrumental* dative (§ 188). E. g.

Ἐν Ἀΐδᾳ δὴ κεῖσαι, σᾶς ἀλόχου σφαγεῖς Αἴγισθον τε, *thou liest now in Hades, slain by thy wife and Aegisthus*. Eur.

Πρῆσαι πυρὸς δηῖοιο θύρερα, *to burn the gates with destructive fire*. Il.

These constructions would not be allowed in prose.

Genitive after Compound Verbs.

§ 177. The genitive often depends on a preposition included in a compound verb. E. g.

Πρόκειται τῆς Ἀττικῆς ὅρη μεγάλα, *high mountains lie before Attica*; τῶν ὑμετέρων δικαιῶν προστασθαι, *to stand in defence of your rights*; ὑπερεφάνησαν τοῦ λόφου, *they appeared above the hill*; οὐτως ὑμῶν ὑπεραλγῶ, *I grieve so for you*; ἐπιβάντες τοῦ τείχους, *having mounted the wall*; ἀποτρέπει με τούτου, *it turns me from this*.

For the genitive after certain compounds of *κατά*, see § 173, 2, N. See also § 193.

Genitive of Price or Value.

§ 178. The genitive denotes the *price* or *value* of a thing. E. g.

Δέξα χρημάτων οὐκ ὀνητή (sc. ἐστίν), *glory is not to be bought with money*; πόσον διδάσκει; *for what price does he teach?* μισθοῦ νόμους εἰσφέρει, *he proposes laws for a bribe*; ὁ δοῦλος πέντε μνῶν τιμᾶται, *the slave is valued at five minas*. So τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου, *so the man estimates my punishment at death* (i. e. proposes death as my punishment). Plat. So also Σφοδρίαν ὑπῆγον θανάτου, *they impeached Sphodrias on a capital charge*.

NOTE. The genitive may depend on *ἄξιος*, *worth*, *worthy*, and its compounds, or on *ἄξιω*, *to think worthy*; as *ἄξιός* *ἐστι* *θανάτου*, *he is worthy of death*; Θεμιστοκλέα τῶν μεγίστων ἡξίωσαν, *they thought Themistocles worthy of the highest honors*. So sometimes *ἄξιος* and *ἀξιμάχω*.

Genitive of Time and Place.

§ 179. 1. The genitive may denote the *time within which* anything takes place. E. g.

Πέρσαι οὐχ ἦξοντι δέκα ἐτῶν, *the Persians will not come within ten years*. Τῆς νυκτὸς ἐγένετο, *it happened within the night* (but τὴν νύκτα means *during the whole night*). So δραχμὴν ἐλάμβανε τῆς ἡμέρας, *he received a drachma a day*.

2. A similar genitive of the *place within which* is found in poetry. E. g.

*Η οὐκ Ἀργεος ἦν Ἀχαικοῦ; *was he not in Achaean Argos?* Odyss. So in the Homeric πεδίοιο θέεω, *to run on the plain* (i. e. *within its limits*), and similar expressions. So ἀριστερῆς χειρός, *on the left hand*, even in Hdt.

Genitive with Adjectives.

§ 180. The objective genitive follows many verbal adjectives.

1. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. E. g.

Μέτοχος σοφίας, *partaking of wisdom* (§ 170, 2). Ἐπήβολος ἐπιστήμης, *having attained to knowledge*; ἔμπειρος κακῶν, *experienced in evils*; τοῦ ἀρίστου στοχαστικός, *aiming at the best* (§ 171, 1). Κατήκοος τῶν γονέων, *obedient (lit. hearkening) to his parents*; ἐπιστήμων τῶν δικαιῶν, *understanding his rights*; ἐπιμελής ἀγαθῶν, ἀμελής κακῶν, *caring for the good, neglectful of the bad*; φειδωλοὶ χρημάτων, *sparing of money* (§ 171, 2). Ἐγκρατής ἑαυτοῦ, *being master of himself*; ἀρχικὸς ἀνθρώπων, *fit to rule men* (§ 171, 3). Μεστὸς κακῶν, *full of evils*; ἔρημοι συμμάχων, *destitute of allies*; ἡ ψυχὴ γυμνὴ τοῦ σώματος, *the soul stript of the body*; καθαρὸς φόνου, *free from the stain of murder* (§ 172, 1). Ἔνοχος δειλίας, *chargeable with cowardice* (§ 173, 2). Διάφορος τῶν ἀλλων, *distinguished from the others* (§ 174).

2. Some are kindred to verbs which take the accusative. E. g.

Πόλεως ἀναρρεπτικός, *subversive of the state*; πρακτικὸς τῶν καλῶν, *capable of doing noble deeds*; φιλομαθής πάσης ἀληθείας, *fond of learning all truth*.

NOTE 1. Especially, adjectives compounded with *alpha privative* (§ 132, 1) take the genitive; as ἀγενστος κακῶν, *without a taste of evils*; ἀμνήμων τῶν κινδύνων, *forgetful of the dangers*; ἀπαθής κακῶν, *without suffering ills*; ἀκρατής γλώσσης, *without power over his tongue*.

Sometimes these adjectives take a genitive of kindred meaning, which depends on the idea of *separation* implied in them; as ἀπαιτοῦ ἀρρένων παιδῶν, *childless (in respect) of male children*; ἀτιμος πάσης τιμῆς, *destitute of all honor*; ἀδωρότατος χρημάτων, *most free from taking bribes*.

For the genitive of *price* after ἀξίας, see § 178, Note.

§ 181. The possessive genitive sometimes follows adjectives denoting possession or the opposite. E. g.

Οἰκεῖα τῶν βασιλευόντων, *belonging to the kings*; ἱερὸς δ χῶρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis*; κοινὸν ἀπάντων, *common to all*; δημοκρατίας ἀλλότρια, *things foreign to democracy*.

For the dative after such adjectives, which is more common than the genitive, see § 185.

NOTE. Some adjectives of place, like *ἐναντίος, opposite*, may take the genitive instead of the regular dative (§ 185), but chiefly in poetry; as *ἐναντίος ἔσταν Ἀχαιῶν, they stood opposite the Achaeans.*

Genitive with Adverbs.

§ 182. 1. The genitive follows adverbs derived from adjectives which take the genitive. E. g.

Οἱ ἐμπειρῶς αὐτοῦ ἔχοντες, those who are acquainted with him; ἀναξίως τῆς πόλεως, in a manner unworthy of the state; ἐμάχοντο ἀξιῶς λόγου, they fought in a manner worthy of mention.

2. The genitive follows many adverbs of *place*. E. g.

Εἰσω τοῦ ἐρύματος, within the fortress; ἔξω τοῦ τείχους, outside of the wall; ἐκτὸς τῶν ὄρων, without the boundaries; χωρὶς τοῦ σώματος, apart from the body; μεταξὺ σοφίας καὶ ἀμαθίας, between wisdom and ignorance; πέραν τοῦ ποταμοῦ, beyond the river, πρόσθεν τοῦ στρατοπέδου, in front of the camp; ἀμφοτέρωθεν τῆς ὁδοῦ, on both sides of the road; εἰς θὺν τῆς Φαστήλιδος, straight to Phaselis.

Such adverbs, besides those given above, are chiefly *ἐντός, within; διχα, apart from; ἐγγύς, ἄγχι, πλέας, and πλησίον, near; πόρρω (πρόσω), far from; ὅπισθεν and κατόπιν, behind; and a few others of similar meaning.* The genitive after most of them can be explained as a *partitive genitive* or as a *genitive of separation*; that after *εἰσθύν* resembles that after verbs of *aiming at* (§ 171, 1).

Λάθρᾳ and κρύφᾳ, without the knowledge of, sometimes take the genitive.

NOTE. *Πλήν, except; ἄχρι and μέχρι, until; ἄνευ and ἄτερ, without; ἐνεκα (οὐνεκα), on account of,* take the genitive like prepositions. For these and ordinary prepositions with the genitive, see § 191, 1.

Genitive Absolute.

§ 183. A noun and a participle not connected with the main construction of the sentence often stand by themselves in the genitive. This is called the *genitive absolute*. E. g.

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, this was done when Conon was general. Διαβεβηκότος ἦδη Περικλέους, ἤγγέλθη αὐτῷ ὅτι, &c., when Pericles had already crossed over, news was brought to him that, &c.

For the relations denoted by the genitive absolute, and for peculiarities in its use, see § 278.

IV. DATIVE.

REMARK. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done. It also denotes that *by* which or *with* which, and the time (sometimes the place) *in* which, anything takes place,—i. e. it is not merely a *dative*, but also an *instrumental* and a *locative* case. (See Remark before § 157.) The object of *motion* after *to* is not regularly expressed by the Greek *dative*, but by the *accusative* with a preposition. (See § 162.)

Dative expressing To or For.

§ 184. The dative is used to denote that *to* or *for* which anything is or is done. This includes

1. The dative of the *indirect object* after transitive verbs, which is generally introduced in English by *to*. E. g.

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army*; ὑποσχεῖται σοι δέκα τάλαντα, *he promises ten talents to you* (or *he promises you ten talents*); βοήθειαν πέμψομεν τοῖς συμμάχοις, *we will send aid to our allies*; ἔλεγον τῷ βασιλεῖ τὰ γεγενημένα, *they told the king what had happened*.

2. The dative after certain intransitive verbs, many of which in English take a direct object without *to*. E. g.

Εῦχομαι τοῖς θεοῖς, *I pray (to) the Gods*; δικαιοσύνη λυσιτελεῖ τῷ ἔχοντι, *justice is advantageous to (or profits) the one having it*; τοῖς νόμοις πείθεται, *he is obedient to the laws (he obeys the laws)*; βοηθεῖ τοῖς φίλοις, *he assists his friends*; ἀρέσκει τοῖς πολίταις, *it is pleasing to (or it pleases) the citizens*; εἰκῇ ἀγάγει, *yield to necessity*; οὐ πιστεύει τοῖς φίλοις, *he does not trust his friends*; τοῖς Θηβαίοις ὀνειδίζουσιν, *they reproach the Thebans*; τί ἔγκαλεις ἡμῖν; *what have you to blame us for?* ἐπιπρεάζουσιν ἀλλήλοις, *they revile one another*; ὅργιζεσθε τοῖς ἀδικοῦσιν, *you are angry with the offenders*. So πρέπει μοι λέγειν, *it is becoming me to speak*; προσήκει μοι, *it belongs to me*; δοκεῖ μοι, *it seems to me*; δοκῶ μοι, *methinks*.

The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit*, *serve*, *obey*, *defend*, *assist*, *please*, *trust*, *satisfy*, *advise*, *exhort*, or any of their opposites; also those expressing *friendliness*, *hostility*, *abuse*, *reproach*, *envy*, *anger*, or *threats*.

NOTE 1. The impersonals δεῖ, μέτεστι, μέλει, and προσήκει take the dative of a *person* with the genitive of a *thing*; as δεῖ μοι

τούτου, I have need of this; μέρεστί μοι τούτου, I have a share in this; μέλει μοι τούτου, I am interested in this; προσήκει μοι τούτου, I am concerned in this. (For the gen., see § 170, 2, § 172, N. 2.) So *μεταμέλει*.

Δεῖ and *χρή* take the accusative (very rarely the dative) when an infinitive follows. For *δεῖ* (in poetry) with the accusative and the genitive, see § 172, Note 2.

NOTE 2. Some verbs of this class may take an object accusative. Others (as *μισίω, to hate*) take only the accusative. *Κελεύω, to command*, has only the accusative with the infinitive. *Λοιδορέω, to revile*, in the active takes the accusative, and in the middle (*λοιδορεόματι*) the dative.

The dative of the indirect object includes

3. The dative of *advantage* or *disadvantage*, which is generally introduced in English by *for*. E. g.

Πᾶς ἀνὴρ αὐτῷ πονεῖ, every man labors for himself; Σολων Ἄθηναῖοις νόμους ἔθηκε, Solon made laws for the Athenians; οἱ καιροὶ προεῖνται τῇ πόλει, the opportunities have been sacrificed for the state (for its disadvantage); ἐλπίδα ἔχει σωτηρίας τῇ πόλει, he has hope of safety for the state.

NOTE 1. A peculiar use of this dative is found in statements of time: as *τῷ ηδῷ δύο γενεαὶ ἐφθίστω, two generations had already passed away for him* (i. e. *he had seen them pass away*). Hom. *‘Ημέραι ἡσαν τῇ Μυτιλήνῃ ἑαλωκνίᾳ ἐπτά, for Mitylene captured (i. e. since its capture) there had been seven days.* *‘Ημέρα ἦν πέμπτη ἐπιπλέοντι τοῖς Ἄθηναῖοις, it was the fifth day for the Athenians sailing on* (i. e. *it was the fifth day of their voyage*).

NOTE 2. Here belong such Homeric expressions as *τοῖσι ἀνέστη, he rose up for them* (i. e. *to address them*); *τοῖσι μύθων ἤρχεν, he began to speak before them*.

NOTE 3. In Homer, verbs signifying *to ward off* take an accusative of the thing and a dative of the person; as *Δαναοῖσι λογύδν ἀμύνον, ward off destruction from the Danai* (lit. *for the Danai*). Here the accusative may be omitted, so that *Δαναοῖσι ἀμύνειν* means *to defend the Danai*. For other constructions of *ἀμύνω*, see the Lexicon.

Δέχομαι, to receive, takes a dative by a similar idiom; as *δέξατό οἱ σκῆπτρον, he took his sceptre from him* (lit. *for him*).

NOTE 4. Sometimes this dative has nearly the same force as a possessive genitive; as *οἱ ἵπποι αὐτοῖς δέδενται, their horses are tied* (lit. *the horses are tied for them*); *διὰ τὸ ἐσπάρθαι αὐτῷ τὸ στράτευμα, because his army has been scattered*; *ἡρχον τοῦ ναυτικοῦ τοῖς Συρακοσίοις, they commanded the navy for the Syracusans* (i. e. *the Syracusans' navy*).

NOTE 5. Here belongs the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake*, &c., and sometimes cannot easily be translated; as *τί σοι μαθήσομαι*; *what am I to learn for you?* *πῶς ἡμῖν ἔχεις*; *how are you (we wish to know)?*

NOTE 6. The participles *βούλομενος*, *ἡδόμενος*, *προσδεχόμενος*, *ἀχθόμενος*, and a few others, may agree with a dative, the phrase being equivalent to the verb of the participle; as *αὐτῷ βούλομένῳ ἔστιν*, *it is to him wishing it* (i. e. *he wishes it*).

4. The dative of possession, ^{as used} after *εἰμί*, *γίγνομαι*, and similar verbs. E. g.

Πολλοί μοι φίλοι εἰσίν, *I have many friends*; *πάντα σοι γενήσεται*, *all things will belong to you*; *ἔστιν ἀνθρώπῳ λογισμός*, *man has reason*; *Ιππίᾳ μόνῳ τῶν ἀδελφῶν παῖδες ἐγένοντο*, *to Hippias alone of the brothers there were children born*.

5. The dative ^{is often used to denote} ~~denoting~~ that with respect to which a statement is made,— often belonging to the whole sentence rather than to any special word. E. g.

Ἄπαντα τῷ φοβουμένῳ ψυφεῖ, *everything sounds to one who is afraid*; *σφέν μὲν ἐντολῇ Διὸς ἔχει τέλος*, *as regards you two, the order of Zeus is fully obeyed*.

So in such expressions as these: *ἐν δεξιᾷ ἐσπλέοντι*, *on the right as you sail in (with respect to one sailing in)*; *συνελόντι*, or *ὡς συνελόντι εἰπεῖν*, *concisely, or to speak concisely* (lit. *for one having made the matter concise*). So *ὡς ἐμοί*, *in my opinion*.

§ 185. The dative follows many adjectives and adverbs of kindred meaning with the verbs included in § 184, and some verbal nouns. E. g.

Δυσμενῆς τοῖς φίλοις, *hostile to his friends*; *ὑποχοσ τοῖς νόμοις*, *subject to the laws*; *ἐπικινδυνον τῇ πόλει*, *dangerous to the state*; *βλαβερὸν τῷ σώματι*, *hurtful to the body*; *σοφὸς ἐαυτῷ*, *wise for himself*; *ἐναντίος αὐτῷ*, *opposed to him*. (For the genitive after *ἐναντίος*, see § 181, Note.) So *καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναῖοις*, *subjugation of the Greeks to the Athenians*. *Συμφερόντως αὐτῷ*, *profitably to himself*; *ἐμποδὼν ἐμοί*, *in my way*.

Dative of Resemblance and Union.

§ 186. The dative is used with all words implying *resemblance*, *union*, or *approach*. This includes verbs, adjectives, adverbs, and nouns. E. g.

Σκιαῖς ἐοικότες, like shadows; ὁμιλοῦσι τοῖς κακοῖς, they associate with the bad; τοὺς φεύγοντας αὐτοῖς ἔννικλαξεν, he reconciled the exiles with them; ὁμολογοῦσιν ἀλλήλοις, they agree with one another; διαλέγονται τούτοις, they converse with these; τοὺς ἵππους ψόφοις πλησιάζειν, to bring the horses near to noises. "Ομοιοι τοῖς τυφλοῖς, like the blind; κύματα ἵσα ὅρεστιν, waves like mountains (Hom.); τοῖς αὐτοῖς Κύρῳ ὅπλοις ὠπλισμένοι, armed with the same arms as Cyrus. 'Εγγὺς ὁ δῆμος, near a road (also the genitive, § 182, 2); ἀμα τῇ ἡμέρᾳ, as soon as (it was) day; δμοῦ τῷ πήλῳ, together with the mud; τὰ τούτοις ἐφεξῆς, what comes next to these.

NOTE 1. To this class belong not merely such verbs as διαλέγομαι, to discourse with, but also μάχομαι, πολεμέω, and others signifying to contend with, to quarrel with; as μάχεσθαι τοῖς Θηβαίοις, to fight with the Thebans; πολεμοῦσιν ἡμῖν, they are at war with us; ἐρίζονταιν ἀλλήλοις, they contend with each other; διαφέρεσθαι τοῖς πονηροῖς, to be at variance with the base. So ἐσ χείρας ἐλθεῖν τινι, or ἐσ λόγους ἐλθεῖν τινι, to come to a conflict (or words) with any one.

NOTE 2. After adjectives of likeness, an abridged form of expression may be used; as κόμαι Χαρίτεσσιν ὁμοῖαι, hair like (that of) the Graces (Hom.); τὰς ἵσας πληγὰς ἐμοῖ, the same number of blows with me.

Dative after Compound Verbs.

§ 187. The dative follows many verbs compounded with ἐν, σύν, or ἐπί; and some compounded with πρός, παρά, περί, and ὑπό. E. g.

Τοῖς νόμοις ἐμμένων, abiding by the laws; αἱ ἡδοναὶ ἐπιστήμην οὐδεμίαν ψυχῇ ἐμποιοῦσιν, pleasures produce no knowledge in the soul; ἐνέκειτο τῷ Περικλεῖ, they pressed hard on Pericles; ἐμαυτῷ συνῆδειν οὐδὲν ἐπισταμένῳ, I was conscious to myself that I knew nothing (lit. with myself); ήδη ποτέ σοι ἐπῆλθεν; did it ever occur to you? Προσβάλλειν τῷ τειχίσματι, to attack the fortification; ἀδελφὸς ἀνδρὶ παρεῖη, let a brother stand by a man (i. e. let a man's brother stand by him); τοῖς κακοῖς περιπίπτονται, they are involved in evils; ὑπόκειται τῷ πεδίον τῷ ιερῷ, the plain lies below the temple.

The dative here sometimes depends on the preposition (§ 193), and sometimes may be explained by the meaning of the compound verb.

Causal and Instrumental Dative.

§ 188. 1. The dative is used to denote the cause, manner, means, or instrument. E. g.

CAUSE: Ἐποθνήσκει νόσῳ, *he dies of disease*; πολλάκις ἀγνοίᾳ δαμαρτάνομεν, *we often err through ignorance*. MANNER: Δρόμῳ ἡπειγοντο, *they pressed forward on a run*; πολλῇ κραυγῇ ἐπίαστι, *they advance with a loud shout*; τῇ ἀληθείᾳ, *in truth*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταύτῃ, *in this manner, thus*. MEANS or INSTRUMENT: Ὁρῶμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων, *they were recognized by the fashion of their arms*; κακοῖς λάσθαι κακά, *to cure evils by evils*; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gains praise by pleasures*.

NOTE 1. The dative of respect is a form of the dative of manner; as δυνατὸς τῷ σώματι, *strong in his body*; πόλις, Θάψακος δύναματι, *a city, Thapsacus by name*.

NOTE 2. Χράομαι, *to use (to serve one's self by)*, takes the instrumental dative; as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (*τι*, *τὰ*, or *οἱ τι*) may be added as an adverbial accusative (§ 160, 2); as τί τούτοις χρήσομαι; *what shall I do with these?* (lit. *in what way shall I use these?*). Νομίζω has sometimes the same meaning and construction as χράομαι.

2. The dative of manner is used with comparatives to denote the *degree of difference*. E. g.

Πολλῷ κρείττον ἔστι, *it is much better (better by much)*; τῇ κεφαλῇ μείζων (ορ ἐλάττων), *a head taller (or shorter)*; τοσούτῳ ηδιον ζῶ, *I live so much the more happily*; τέχνῃ ἀνάγκης ἀσθενεστέρᾳ μακρῷ, *art is weaker than necessity by far*.

So sometimes with superlatives, and even with other expressions which imply comparison; as μακρῷ καλλιστά τε καὶ ἄριστα, *by far the most beautiful and the best*; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, *ten years before the battle at Salamis*.

3. The dative sometimes denotes the *agent* with passive verbs, especially with the perfect and pluperfect. E. g.

Τοῦτο ἤδη σοι πέπρακται, *this has now been done by you*; ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις, *when preparation had been made by the Corinthians*.

With other tenses, the agent is regularly expressed by ὑπό, &c. and the genitive (§ 197, 1); rarely by the dative, except in poetry.

4. With the verbal adjective in *-τέος* the agent is expressed by the dative, but sometimes by the accusative. See § 281.

5. The dative is used to denote that by which any person or thing is *accompanied*. E. g.

**Ηλθον οἱ Πέρσαι παμπληθεὶ στόλῳ*, *the Persians came with an army in full force*; *ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα*, *let us march with the strongest horses and with men*; *οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν*, *the Lacedaemonians attacked the wall both with their land army and with their ships*.

This dative is used chiefly in reference to military forces, and is originally connected with the dative of *means* or *instrument*. The last example might be placed equally well under § 188, 1.

NOTE. This dative sometimes takes the dative of *aὐτός* for emphasis; as *μίαν (ναῦν) αὐτοῖς ἀνδράσιν εἶλον*, *they took one (ship), men and all*.

Dative of Time.

§ 189. The dative often denotes time *when*. This is confined chiefly to nouns denoting *day*, *night*, *month*, or *year*, and to names of *festivals*. E. g.

Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν, *he died on the same day*; *Ἐρμαῖ μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν*, *the most of the Hermae were mutilated in one night*; *οἱ Σάμιοι ἔξεπολιωρκήθσαν ἐνάτῳ μηνὶ*, *the Samians were taken by siege in the ninth month*; *τετάρτῳ ἔτει ἔνεβησαν*, *they came to terms in the fourth year*; *ώσπερεὶ Θεσμοφορίοις νηστεύομεν*, *we fast as if it were on the Thesmophoria*. So *τῇ ὑστεραίᾳ* (sc. *ἡμέρᾳ*), *on the following day*, and *δευτέρᾳ, τρίτῃ, on the second, third, &c.*, in giving the day of the month.

NOTE. Even the words mentioned, except names of festivals, generally take *ἐν* when no adjective word is joined with them. Thus *ἐν νυκτὶ*, *at night* (rarely in poetry *νυκτί*), but *μιᾷ νυκτὶ*, *in one night*.

A few expressions occur like *ὑστέρῳ χρόνῳ*, *in after time*; *χειμῶνος ἥρᾳ*, *in the winter season*; *νοεμηνίᾳ* (*new-moon day*), *on the first of the month*; and others in poetry.

Dative of Place (Poetic).

§ 190. In poetry, the dative often denotes the place *where*. E. g.

**Ἐλλάδει ναίων, dwelling in Hellas*; *αἰθέρι ναίων, dwelling in heaven*; *οὐρεσι, on the mountains*; *τόξῳ ὄμοισιν ἔχων, having the bow on his shoulders*; *μίμνει ἀγρῷ, he remains in the country*. Hom.

**Ἡσθαι δόμοις, to sit at home.* Aesch. *Νῦν ἀγροῖσι τυγχάνει, now he happens to be in the country.* Soph.

NOTE. In prose, the dative of place is chiefly confined to the names of Attic demes; as *ἡ Μαραθῶνι μάχη, the battle at Marathon*; but only *ἐν Αθήναις*. Still some exceptions occur.

Some adverbs of place are really *local* datives; as *ταύτῃ, τῇδε, here*; *οἴκοι, at home*; *κύκλῳ, in a circle, all around*. See § 61, N. 2.

PREPOSITIONS.

§ 191. 1. The following prepositions take the genitive:—

**Αμφί, ἀντί, ἀπό, διά, ἐκ (ἐξ), ἐπί, κατά, μετά, παρά, περί, πρό, πρός, ὑπέρ, ὑπό,—i. e. all the prepositions except εἰς (ῶς), ἐν, σύν, ἀνά.* Also *ἀνευ, ἀτερ, ἀχρι, μέχρι, ἔνεκα, and πλήν, which are sometimes called *improper prepositions*.*

NOTE. Even *ἀνά* takes the genitive in the Homeric *ἀνὰ νῆσος βαίνω, to go on board of a ship.*

2. The following prepositions take the dative:—

**Αμφί, ἀνά, ἐν, ἐπί, μετά, παρά, περί, πρός, σύν (ξύν), ὑπό.*

3. The following take the accusative:—

**Αμφί, ἀνά, διά, εἰς (or ἐσ), ἐπί, κατά, μετά, παρά, περί, πρός, ὑπέρ, ὑπό,—i. e. all except ἀντί, ἀπό, ἐκ, ἐν, πρό, σύν. 'Ως, to, is sometimes used for εἰς before words denoting persons.*

NOTE 1. The meaning and use of the prepositions must be learned by practice and from the Lexicon. It will be noticed how the peculiar meaning of each case often modifies the original force of a preposition. Thus *παρά* means *near, alongside of*; and we have *παρὰ τοῦ βασιλέως, from the neighborhood of the king*,—*παρὰ τῷ βασιλεῖ, in the neighborhood of the king*,—*παρὰ τὸν βασιλέα, into the neighborhood of the king*.

NOTE 2. The prepositions were originally adverbs; and as such they are sometimes used without a noun, especially in the older Greek,—seldom in Attic prose. Thus *περί, roundabout or exceedingly*, in Homer; *πρὸς δέ or καὶ πρός, and besides*, in Herodotus.

NOTE 3. The preposition of a compound verb may also stand separately, in which case its adverbial force plainly appears; as *ἐπι-*

κνέφας ἡ λ θ ε (for κνέφας ἐπῆλθε), *darkness came on*; ἡμῖν ἀπὸ λοιγὸν ἀμῦναι (for ἀπαμῦναι), *to ward off destruction from us*.

This is called *tmesis*, and is found chiefly in Homer.

NOTE 4. A preposition sometimes follows its case, or a verb to which it belongs; as *νεῶν ἀπο*, *παιδὸς πέρι*; *δλέσας ἀπο* (for *ἀπολέσας*). For the accent, see § 23, 2.

NOTE 5. A few prepositions are used adverbially with a verb understood; as *πάρα* for *πάρεστι*, *ἐπι* and *μέτρα* (in Homer) for *ἐπεστι* and *μέτεστι*. So *ἐνι* for *ἐνεστι*, and *ἄνα*, *up!* for *ἀνάστα* (*ἀνάστηθι*). For the accent, see § 23, 2.

NOTE 6. Sometimes *εἰς* with the accusative stands, by a peculiar mixture of constructions, for *ἐν* with the dative; as *αἱ ξύνοδοι ἐσ τὸ ιερὸν ἐγίγνοντο*, *the synods were held in the temple* (lit. *into the temple*, involving the idea of going *into* the temple to hold the synods). So *ἀπό* with the genitive for *ἐν* with the dative; as *διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα*, *even the very timbers in the houses* (lit. *from the houses*) *had been stolen*.

§ 192. 1. Four prepositions take the *genitive only*: *ἀντί*, *ἀπό*, *ἐκ* (ἐξ), and *πρό*, — with *ἀνευ*, *ἄτερ*, *ἄχρι*, *μέχρι*, *ἐνεκα*, and *πλήν*.

2. Two take the *dative only*: *ἐν* and *σύν* (ξύν).

3. Two take the *accusative only*: *εἰς* (εἰς) and *ώς*.

4. Three take the *genitive and accusative*: *διά*, *κατά*, and *ὑπέρ*.

5. One, *ἀντί*, takes the *dative and accusative*, very rarely the *genitive* (§ 191, 1, Note). The dative is only Epic and Lyric.

6. Seven take the *genitive, dative, and accusative*: *ἀμφί*, *ἐπί*, *μετά*, *παρά*, *περί*, *πρός*, and *ὑπό*.

§ 193. A preposition is often followed by its own case when it is part of a compound verb. E. g.

Παρεκομίζοντο τὴν Ἰταλίαν, *they sailed along the coast of Italy*; *ἐσῆλθε με*, *it occurred to me*; *ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα*, *his mother assisted him in this* (i. e. *ἐπράττε σύν αὐτῷ*). For the genitive, see § 177; for the dative, see § 187.

ADVERBS.

§ 194. Adverbs qualify verbs, adjectives, and other adverbs. E. g.

Οὕτως εἶπεν, *thus he spoke*; *ώς δύναμαι*, *as I am able*; *πρῶτον ἀπῆλθε*, *he first went away*; *τὸ ἀληθῶς κακόν*, *that which is truly evil*; *μᾶλλον πρεπόντως ἡμφιεσμένη*, *more becomingly dressed*.

For adjectives used in the sense of adverbs, see § 138, N. 7. For adverbs preceded by the article and qualifying a noun, see § 141, N. 3. For negative adverbs, see § 283.

THE VERB.

VOICES.

Active.

§ 195. In the active voice the subject is represented as acting or being; as *τρέπω τοὺς ὄφθαλμούς*, *I turn my eyes*; *ὁ πατὴρ φίλει τὸν παῖδα*, *the father loves the child*; *οὗτός ἐστι σοφός*, *this man is wise*.

NOTE. The active voice includes most intransitive verbs; as *τρέχω*, *to run*; *εἰμί*, *to be*. Some transitive verbs have certain intransitive tenses; as *ἴστηκα*, *I stand*, *ἴστην*, *I stood*, from *ἴστημι*, *to place*. Such tenses are said to have a *middle* or a *passive* meaning.

The same verb may be both transitive and intransitive; as *ἔλαύνω*, *to drive* or *to march*. In the second case we may supply *έμαυτόν*, *myself*. Compare the English verbs *drive*, *turn*, *move*, &c.

Passive.

§ 196. In the passive voice the subject is represented as *acted upon*; as *ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται*, *the child is loved by the father*.

§ 197. 1. The *object* of the active becomes the subject of the passive. The *subject* of the active, the agent, is generally expressed by *ὑπό* and the genitive in the passive construction.

NOTE 1. Other prepositions than *ὑπό* with the genitive of the agent, though used in poetry, are not common in Attic prose. Such are *παρά*, *πρός*, *ἐξ*, and *ἀπό*.

NOTE 2. When the active is followed by two accusatives, or by an accusative and a dative, the case denoting a *person* is generally made the subject of the passive, and the other case remains unchanged. E. g.

Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος, *the man is taught nothing else* (in the active *οὐδὲν ἄλλο διδάσκουσι τὸν ἄνθρωπον*). "Αλλο τι

μεῖζον ἐπιταχθῆσεσθε, *you will have some other greater command imposed on you* (act. *ἄλλο τι μεῖζον ὑμῖν ἐπιτάχουσιν*, *they will impose some other greater command on you*). *Οἱ ἐπιτετραμμένοι τὴν φυλακήν*, *those to whom the guard has been entrusted* (act. *ἐπιτρέπειν τὴν φυλακὴν τούτοις*). *Διφθέραν ἐνημένος*, *clad in a leatheren jerkin* (act. *ἐνάπτειν τί τινι*, *to fit a thing on one*). So *ἐκκόπτεσθαι τὸν ὄφθαλμόν*, *to have his eye cut out*, and *ἀποτέμνεσθαι τὴν κεφαλήν*, *to have his head cut off*, &c., from possible active constructions *ἐκκόπτειν τί τινι*, and *ἀποτέμνειν τί τινι* (§ 184, 3, N. 4). This construction has nothing to do with that of § 160.

See also § 169, 2, Note, for a genitive retained with the passive.

2. The perfect and pluperfect passive generally take the dative of the agent (§ 188, 3).

The verbal in *-τέος* or *-τέον* takes the dative (sometimes the accusative) of the agent (§ 188, 4).

§ 198. Even the cognate accusative (§ 159) can be made the subject of the passive. Thus even intransitive verbs can have a passive voice. E. g.

Ασεβεῖται οὐδέν, *(no act of impiety is committed)* (act. *ἀσεβεῖν οὐδέν*). This occurs chiefly in such participial expressions as *τὰ ἡσεβημένα*, *the impious acts which have been committed*; *τὰ κινδυνεύθεντα*, *the risks which were run*; *τὰ ἡμαρτημένα*, *the errors which have been made*, &c.

Middle.

§ 199. In the middle voice the subject is represented.

1. As acting *on himself*; as *ἐτράποντο πρὸς ληστείαν*, *(they turned themselves to piracy.)*

2. As acting *for himself*; as *ὁ δῆμος τίθεται νόμους*, *(the people make laws for themselves, whereas τίθησι νόμους would properly be said of a lawgiver.)*

3. As acting on an object which *belongs to himself*; as *ἥλθε λυσόμενος θύγατρα*, *(he came to ransom his (own) daughter.)* Hom.

NOTE 1. The last two uses may be united in one verb, as in the last example. Often the middle expresses no more than is implied in the active; thus *τρόπαιον ἵστασθαι*, *to raise a trophy for themselves*, generally adds nothing to what is implied in *τρόπαιον ἵστάναι*, *to*

raise a trophy; and either form can be used. The middle sometimes does not differ at all from the active; as the poetic *ἰδέσθαι*, *to see*, and *ἰδεῖν*.

NOTE 2. The middle sometimes has a *causative* meaning; as *ἐδιδάσκαλον σε*, *I had you taught*.

This gives rise to some special uses of the middle; as in *δανείζω*, *to lend*, *δανείζομαι*, *to borrow (cause somebody to lend to one's self)*. So *μισθώ*, *to let*, *μισθόμαι*, *to hire (cause to be let to one's self)*.

NOTE 3. The middle of certain verbs is peculiar in its meaning. Thus, *ἀποδίδωμι*, *to give back*, *ἀποδίδομαι*, *to sell*; *γράφω*, *to write or to propose a vote*, *γράφομαι*, *to indict*; *τιμωρῶ τινι*, *I avenge a person*, *τιμωροῦμαι τινα*, *I avenge myself on a person or I punish a person*; *ἅπτω*, *to fasten*, *ἅπτομαι*, *to cling to (so ἔχω and ἔχομαι)*.

The passive of some of these verbs is used as a passive to both active and middle; thus *γραφῆναι* can mean either *to be written* or *to be indicted*.

NOTE 4. The future middle of some verbs has a passive sense; as *ἀδικέω*, *to wrong*, *ἀδικήσομαι*, *I shall be wronged*.

TENSES.

I. TENSES OF THE INDICATIVE.

§ 200. The tenses of the indicative express action as follows:—

PRESENT, continued present action; *γράφω*, *I am writing*.

IMPERFECT, continued past action; *ἔγραφον*, *I was writing*.

PERFECT, action finished in present time; *γέγραφα*, *I have written*.

PLUPERFECT, action finished in past time; *ἔγεγράφειν*, *I had written*.

AORIST, simple past action; *ἔγραψα*, *I wrote*.

FUTURE, simple future action; *γράψω*, *I shall write*.

FUTURE PERFECT, action to be finished in future time; *γεγράψεται*, *it will have been written*.

NOTE 1. In narration, the present is sometimes used vividly for the aorist; as *πορεύεται πρὸς βασιλέα ὡς ἐδύνατο τάχιστα*, *he goes (went) to the king as fast as he could*.

For the present expressing a general truth, see § 205, 1.

NOTE 2. The present and especially the imperfect often express an *attempted* action; as *πειθούσι* *ὑμᾶς*, *they are trying to persuade you*; 'Αλόννησον ἔδιδον, *he offered (tried to give) Halonnesus*; & *ἐπράσσετο οὐκ ἐγένετο*, *what was attempted did not happen*.

NOTE 3. The presents *ἡκω*, *I am come*, and *οἴχομαι*, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects.

The present *εἰμι*, *I am going*, has a future sense.

NOTE 4. The present with *πάλαι* or other expression of past time has the force of a present and perfect combined; as *πάλαι τοι τοῦτο λέγω*, *I have long been telling you this (which I now tell)*.

NOTE 5. The *aorist* takes its name (*ἀόριστος*, *unlimited, unqualified*) from its denoting a simple past occurrence, with none of the limitations (*ὅροι*) as to *completion, continuance, &c.*, which belong to the other past tenses. It corresponds exactly to the so-called imperfect in English, whereas the Greek imperfect corresponds to the forms *I was doing, &c.* Thus, *ἐποίει τοῦτο* is *he was doing this or he did this habitually*; *πεποίκε τοῦτο* is *he has already done this*; *ἐπεποιήκε τοῦτο* is *he had already (at some past time) done this*; but *ἐποίησε τοῦτο* is simply *he did this*, without qualification of any kind.

The aorist of verbs which denote a *state* or *condition* generally expresses the *entrance into* that state or condition; as *πλούτεω*, *to be rich*; *ἐπλούτου*, *I was rich*; *ἐπλούτησα*, *I became rich*. So *ἐβασιλεύσε*, *he became king*; *ἥρξε*, *he obtained office*.

The distinction between the imperfect and aorist was sometimes neglected, especially in the earlier Greek. See *βαῖνον* and *βῆ* in II. I. 437 and 439; *βάλλετο* and *βάλετο* in II. II. 43 and 45; *ἔλιπεν* and *λείπε*, II. II. 106 and 107.

NOTE 6. Some perfects have a present meaning; as *θνήσκειν*, *to die*; *τεθνηκέναι*, *to be dead*; *γίγνεσθαι*, *to become*; *γεγονέναι*, *to be*; *μιμήσκειν*, *to remind*; *μεμνήσθαι*, *to remember*; *καλεῖν*, *to call*; *κεκλήσθαι*, *to be called*. So *οἶδα*, *I know*, *novi*. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as *ῆδειν*, *I knew* (§ 130, 2).

NOTE 7. The perfect sometimes refers vividly to the future; as *εἴ με αἰσθήσεται*, *δλωλα*, *if he shall perceive me, I am ruined* (perii). So sometimes the present; as *ἀπόλλυμαι*, *I perish!* (for *I shall perish*).

NOTE 8. The second person of the future may express a *permission*, or even a *command*; as *πράξεις οἶν* *ἀν θέλης*, *you may act as*

you please; πάντως δὲ τοῦτο δράσεις, and by all means do this (you shall do this). So in imprecations; as ἀπολεῖσθε, to destruction with you! (lit. *you shall perish*). See § 257.

NOTE 9. The future perfect is sometimes merely an emphatic future, denoting that a future act will be *immediate* or *decisive*; as φράξε καὶ πεπράξεται, speak, and it shall be (*no sooner said than done*).

9.61.

§ 201. The division of the tenses of the indicative into primary and secondary (or *historical*) is explained in § 90, 2.

In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses. E. g.

Πράττουσιν ἀντὶ βούλωνται, *they do whatever they please*; ἔπραττον ἀντὶ βούλοιντο, *they did whatever they pleased*. Λέγουσιν ὅτι τοῦτο βούλονται, *they say that they wish for this*; ἔλεξαν ὅτι τοῦτο βούλοιντο, *they said that they wished for this*.

These constructions will be explained hereafter (§ 233 and § 243).

The gnomic aorist is a primary tense, as it refers to present time (§ 205, 2); and the historic present is secondary, as it refers to past time (§ 200, N. 1).

NOTE 1. The only exception to this principle occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. See § 242.

NOTE 2. The distinction into primary and secondary tenses extends to the dependent moods only where the tenses keep the same distinction of time which they have in the indicative. It is important chiefly in the infinitive in indirect discourse (§ 203).

II. TENSES OF THE DEPENDENT MOODS.

A. Not in Indirect Discourse.

§ 202. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (§ 203), the tenses chiefly used are the present and aorist.

1. These tenses here differ only in this, that the present denotes a *continued* or *repeated* action, while the aorist denotes a *simple occurrence* of the action, the time of both being precisely the same. E. g.

Ἐὰν ποιῇ τοῦτο, if he shall do this (habitually), ἐὰν ποιήσῃ τοῦτο, (simply) if he shall do this; *εἰ ποιοίη τοῦτο, if he should do this (habitually),* εἰ ποιήσει τοῦτο, (simply) if he should do this; *ποιεῖ τοῦτο, do this (habitually),* ποιήσον τοῦτο, (simply) do this. Οὐτωνικήσαιμι τὸ ἔγώ καὶ νομιζοίμην σοφός, on this condition may I gain the victory (aor.) and be considered (pres.) wise. Βούλεται τοῦτο ποιεῖν, he wishes to do this (habitually), Βούλεται τοῦτο ποιῆσαι, (simply) he wishes to do this.

This is a distinction entirely unknown to the Latin, which has (for example) only one form, *si faciat*, corresponding to *εἰ ποιοίη* and *εἰ ποιήσειεν*. Even the Greek does not always regard it; and in many cases it is indifferent which tense is used.

2. The perfect, when it occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. E. g.

Δέδοικα μὴ λήθην πεποιήκη, *I fear lest it may prove to have caused forgetfulness* (μὴ ποιῆ would mean *lest it may cause*). Μηδενὶ βοηθεῖσθαι μὴ πρότερος βεβοηθηκώς ὑμῶν ἦ, *to help no one who shall not previously have helped you* (ὅς μὴ . . . βοηθῆ would mean *who shall not previously help you*). Οὐκ ἀν διὰ τοῦτο γένεται οὐκ εὐθὺς δεδωκότες, *they would not (on inquiry) prove to have failed to pay on this account* (with διδοῖς this would mean *they would not fail to pay*). Οὐ βούλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβούλευσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating*.

NOTE 1. The perfect imperative generally expresses a command that something shall be *decisive* and *permanent*; as *ταῦτα εἰρήσθω*, *let this have been said* (i. e. *let what has been said be final*), or *let this (which follows) be said once for all*; *μέχρι τοῦτο ὡρίσθω ὑμῶν ἡ βραδυτής*, *at this point let the limit of your sluggishness be fixed*. This is confined to the third person singular passive; the rare second person singular middle being merely emphatic. The *active* is used only when the perfect has a present meaning (§ 200, N. 6).

NOTE 2. The perfect *infinitive* is sometimes used like the imperative (Note 1), and sometimes it is merely emphatic; as *εἰπον τὴν θύραν κεκλεῖσθαι*, *they ordered the gate to be shut (and kept so)*; *ῆλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ’ ἐκείνους ἐκπεπλῆχθαι καὶ τρέχειν ἐπὶ τὰ ὅπλα*, *so that they were (once for all) thoroughly frightened and ran to arms* (the perfect here is merely more emphatic than the present). The regular meaning of this tense, when it is not in indirect discourse, is that given in § 202, 2.

3. The future infinitive is regularly used only in *indirect discourse*. (§ 203).

It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic the future idea which the infinitive receives from the context. E. g.

Ἐδεήθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, they asked the Megarians to escort them with ships; οὐκ ἀποκωλύσειν δυνατοὶ ὄντες, not being able to prevent. So rarely after *ῶστε*, and to express a purpose. In all these constructions the future is *strictly exceptional*, the only regular forms of the infinitive out of indirect discourse being the present and aorist, except in the few cases in which the perfect is used (§ 202, 2) and in the case mentioned in the following Note. See also § 203, N. 2.

NOTE. One regular exception to the principle just stated is found in the periphrastic future (§ 98, 3), where the present and future infinitives with *μέλλω* are equally common, but the aorist is very rare.

4. The future optative is used only in indirect discourse (§ 203, N. 3). Even here the future indicative generally takes its place. See also § 217, and § 248, Note.

B. In Indirect Discourse.

REMARK. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, i. e. incorporated into the general structure of the sentence. It includes of course all *indirect* quotations and questions.

§ 203. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of a verb in the direct discourse. E. g.

Ἐλεγεν ὅτι γράφοι, he said that he was writing (he said γράφω, I am writing); ἐλεγεν ὅτι γράψοι, he said that he would write (he said γράψω, I will write); ἐλεγεν ὅτι γράψειεν, he said that he had written (he said ἔγραψα); ἐλεγεν ὅτι γε γραφὼς εἴη, he said that he had already written (he said γέγραφα). Ἐρετο εἴ τις ἐμοῦ εἴη σοφώτερος, he asked whether any one was wiser than I (he asked ἔστι τις);.

Φησὶ γράφειν, he says that he is writing (he says γράφω); φησὶ γράψειν, he says that he will write (γράψω); φησὶ γράψατι, he says that he wrote (ἔγραψα); φησὶ γε γραφέναι, he says that he has written (γέγραφα).

Εἶπεν ὅτι ἄνδρα ἄγοι δν εἰρξαι δέοι, he said that he was bringing a man whom it was necessary to confine (he said ἄνδρα ἄγω δν εἰρξαι δέοι). Ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ πό-

λεις, they considered that, if they should not fight, the cities would revolt (they thought ἐὰν μὴ μαχώμεθα, ἀποστήσουται, if we do not fight, they will revolt).

These constructions will be explained in § 243; § 246; and § 247, 1. They are given here merely to show the different force of the *tenses* in indirect discourse and in other constructions. Compare especially the difference between *φησὶ γράφειν* and *φησὶ γράψαι* under § 203 with that between *βούλεται ποιεῖν* and *βούλεται ποιῆσαι* under § 202. Notice also the same distinction in respect to the present and aorist optative.

NOTE 1. The present infinitive represents the *imperfect* as well as the present indicative; as *τίνας εὐχάστι πολαμβάνετε* 'εὐχεσθαι τὸν Φίλιππον ὅτε ἔσπενδεν; what prayers do you suppose Philip made when he was pouring libations? (i. e. *τίνας ηὔχετο*). The perfect infinitive likewise represents both perfect and pluperfect.

So rarely the present optative represents the imperfect indicative. See § 243, Note 1.

NOTE 2. Verbs of *hoping, expecting, promising, &c.*, form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see Rem. before § 203); and they allow either the future infinitive (as in § 203) or the present and aorist (as in § 202). E. g.

Ἡλπίζον μάχην εἴσεσθαι, they expected that there would be a battle (Thuc.); but *ἀούποτε ἥλπισεν παθεῖν, what he never expected to suffer* (Eur.). *Ὑπέσχετό μοι βουλεύσασθαι, and ἵπέσχετο μηχανὴν παρέξειν* (both in Xen.)

The construction of indirect discourse (the future) is the more common here. In English we can say *I hope (expect or promise) to do this* (like *ποιεῖν* or *ποιῆσαι*), or *I hope I shall do this* (like *ποιήσειν*).

NOTE 3. The future optative is never used except as the representative of the future indicative, either in indirect discourse (as in the examples under § 203), or in the construction of § 217 (which is governed by the principles of indirect discourse).

III. TENSES OF THE PARTICIPLE.

§ 204. The tenses of the participle express generally the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. E. g.

Ἄμαρτάνει τοῦτο ποιῶν, *he errs in doing this*; ἡμάρτανε τοῦτο ποιῶν, *he erred in doing this*; ἀμαρτήσεται τοῦτο ποιῶν, *he will err in doing this*. (Here *ποιῶν* is first *present*, then *past*, then *future*, absolutely; but always *present* to the verb of the sentence.) Ταῦτα εἰπόντες ἀπῆλθον, *having said this, they departed*. Οὐ πολλοὶ φαίνονται ξυνελθόντες, *not many appear to have joined the expedition*. Ἐπήγεισαν τοὺς εἰρηκότας, *they praised those who had (already) spoken*. Τοῦτο ποιήσων ἔρχεται, *he is coming to do this*; τοῦτο ποιήσων ἤλθεν, *he came to do this*.

NOTE 1. The present here represents also the imperfect; as οἶδα κάκείνω σωφρονοῦντε, *ζότε Σωκράτει συνήστην, I know that they both were continent as long as they associated with Socrates* (i. e. έσωφρονείτην).

NOTE 2. The aorist participle in certain constructions does not denote time past with reference to the leading verb, but expresses a *simple occurrence* without regard to time (like the aorist infinitive in § 202). This is so in the following examples:—

Ἐτυχεν ἐλθών, *he happened to come*; ἔλαθεν ἐλθών, *he came secretly*; ἔφθη ἐλθών, *he came first*. (See § 279, 2.) Περιδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged (to see it ravaged)*. (See § 279, 3.) Εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me*, and elsewhere when the participle denotes that in which the action of the verb consists. (See § 277.)

IV. GNOMIC AND ITERATIVE TENSES.

§ 205. 1. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action; as πλοίον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, *the Athenians send a ship to Delos (annually)*.

2. In animated language, the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. E. g.

Ἡν τις τούτων τι παραβαίνη, ζημίαν αὐτοῖς ἐπέθεσαν, i. e. *they impose a penalty on all who transgress*. Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἡρ' ἄνω, *one day (often) brings down one man from a height and raises another high*.

NOTE 1. Here one distinct case in past time is vividly used to represent all possible cases. Examples containing such adverbs as πολλάκις, *often*, ἤδη, *already*, οὐπώ, *never yet*, illustrate the construction; as ἀθυμοῦντες ἄνδρες οὐπώ τρόπαιον ἔστησαν, *disheartened men never yet raised a trophy*.

NOTE 2. An aorist resembling the gnomic is found in Homeric similes; as *ηρπε δ' ὡς ὅτε τις δρῦς ηριπεν*, *and he fell, as when some oak falls* (lit. *as when an oak once fell*).

NOTE 3. The gnomic aorist occurs in the infinitive and participle.

3. The perfect sometimes has a gnomic sense, like the aorist.
E. g.

Ἐπειδάν τις παρ' ἐμοῦ μάθῃ, ἐὰν μὲν βούληται, ἀποδέδωκεν δέ γὰρ πράττομαι ἀργύριον, when any one has been my pupil, if he pleases, he pays the sum of money which I ask.

The gnomic perfect may be used in the infinitive.

§ 206. The imperfect and aorist are sometimes used with the adverb *ἄν* to denote a *customary* action. E. g.

Διηρώτων ἀν αὐτοὺς τί λέγοιεν, I used to ask them (I would often ask them) what they said. Πολλάκις ἡκούσαμεν ἀν ὑμᾶς, we used often to hear you.

This construction must be carefully distinguished from the ordinary apodosis with *ἄν* (§ 222). It is equivalent to our phrase *he would often do this* for *he used to do this*.

NOTE. The Ionic has iterative forms in *-σκον* and *-σκομην* in both imperfect and aorist. (See § 122, 2.) Herodotus uses these also with *ἄν*, as above.

THE PARTICLE "AN."

§ 207. The adverb *ἄν* (Epic *κέ*) has two distinct uses.

1. It is joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action of the verb is dependent on some *condition*, expressed or implied. Here it belongs to the verb.

2. It is joined *regularly* to *εἰ*, *if*, and to all relative and temporal words (and *occasionally* to the final particles *ώς*, *ὅπως*, and *ὅφρα*), when these are followed by the subjunctive. Here it belongs entirely to the particle or relative, with which it often forms one word, as in *ἐάν*, *ὅταν*, *ἐπειδάν*.

There is no English word which can translate *ἄν*. In its first use it is expressed in the *would* or *should* of the verb (*βούλοισθαι ἄν*, *he would wish*; *ἔλοιμην ἄν*, *I should choose*). In its second use it has no force which can be made apparent in English.

The above statement (§ 207) includes all regular uses of *āv* except the Epic construction explained in § 255, and the iterative construction of § 206. The following sections (§§ 208–211) enumerate the various uses of *āv*, with reference to the sections in which they are explained in full.

§ 208. 1. The *present* and *perfect* indicative never take *āv*.

2. The *future* indicative often takes *āv* (or *κέ*) in the early poets, especially in Homer; very rarely in Attic Greek. E. g.

Kai' kέ τις ὄδ' ἐρέει, and perhaps some one will thus speak; ἀλλοι, οἵ κέ με τιμήσονται, others who will honor me (if occasion offers). The future with *āv* seems to have been an intermediate form between the simple future, *will honor*, and the optative with *āv*, *would honor*. One of the few examples found in Attic prose is in Plat. *Apol.* p. 29 C.

3. The most common use of *āv* with the indicative is when it forms an apodosis with the *secondary* tenses. It here denotes that the condition upon which the action of the verb depends is *not* or *was not* fulfilled. See § 222.

For the *iterative* construction of *āv*, see § 206.

§ 209. 1. In Attic Greek the subjunctive is used with *āv* only in the construction mentioned in § 207, 2, where *āv* belongs to the introductory word. See § 223, § 225, § 232, 3, § 233; also § 216, 1, N. 2.

2. In Epic poetry, where the subjunctive is often used nearly or quite in the sense of the future indicative (§ 255), it may, like the future (§ 208, 2), take *āv* or *κέ*. E. g.

Εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, and if they do not give her up, I will take her myself.

§ 210. The optative with *āv* forms an apodosis, with which a condition must be either expressed or implied. It denotes what *would happen* if the condition *should be* fulfilled (§ 224).

The *future* optative is never used with *āv*. See § 203, N. 3.

§ 211. The present and aorist (rarely the perfect) infinitive and participle are used with *āv* to form an apodosis. Each tense is here equivalent to the *corresponding tense* of the indicative or optative with *āv*,—the present representing also the imperfect, and the perfect also the pluperfect.

Thus the present infinitive or participle with *āv* may repre-

sent either an *imperfect indicative* or a *present optative* with *ἄν*; the aorist, either an *aorist indicative* or an *aorist optative* with *ἄν*; the perfect, either a *pluperfect indicative* or a *perfect optative* with *ἄν*. E. g.

Φησὶν αὐτοὺς ἐλευθέρους ἄν εἴναι, εἰ τοῦτο ἐπραξαν, he says that they would (now) be free (ἥσαν ἄν), if they had done this; φησὶν αὐτοὺς ἐλευθέρους ἄν εἴναι, εἰ τοῦτο πράξειαν, he says that they would (hereafter) be free (εἰεν ἄν), if they should do this. Οἶδα αὐτοὺς ἐλευθέρους ἄν δύτας, εἰ τοῦτο ἐπραξαν, I know that they would (now) be free (ἥσαν ἄν), if they had done this; οἶδα αὐτοὺς ἐλευθέρους ἄν δύτας, εἰ ταῦτα πράξειαν, I know that they would (hereafter) be free (εἰεν ἄν), if they should do this.

Φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο ἐγένετο, they say (or I know) that he would have come (ἥλθεν ἄν), if this had happened; φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο γένοιτο, they say (or I know) that he would come (ἔλθοι ἄν), if this should happen.

The context must decide in each case whether we have the equivalent of the indicative or the optative with *ἄν*. In the examples given, the form of the protasis settles the question.

NOTE. As the early poets who use the future indicative with *ἄν* (§ 208, 2) do not use this construction, the *future* infinitive and participle with *ἄν* are very rarely found.

§ 212. 1. When *ἄν* is used with the subjunctive (as in § 207, 2), it can be separated from the introductory word only by such particles as *μέν*, *δέ*, *τέ*, *γάρ*, &c.

2. In a long apodosis *ἄν* may be used twice or even three times with the same verb; as οὐκ ἄν ἡγεῖσθε αὐτὸν καὶν ἐπιδραμεῖν, do you not think that he would even have rushed thither? In Thucydides, II. 41, *ἄν* is used three times with *παρέχεσθαι*.

3. "Αν" may be used elliptically with a verb understood; as οικέται ρέγκουσιν· δλλ' οὐκ ἄν πρὸ τοῦ (sc. ἔρρεγκον), the slaves are snoring; but they would n't have done so once.

4. When an apodosis consists of several co-ordinate verbs, *ἄν* is generally used only with the first.

NOTE. The adverb *τάχα*, in the sense of *perhaps*, is often prefixed to *ἄν*, in which case *τάχ'* *ἄν* is nearly equivalent to *ἴσως*, *perhaps*. The *ἄν* here always forms an apodosis, as usual, with the verb of the sentence.

THE MOODS.

§ 213. 1. The indicative is used in simple, absolute assertions; as *γράφει*, *he writes*; *ἔγραψεν*, *he wrote*; *γράψει*, *he will write*; *γέγραφεν*, *he has written*.

It also expresses certain other relations which the following examples will illustrate:—

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice*; *εἰ ἔγραψεν, ἡλθον ἀν*, *if he had written, I should have come*; *εἰ γράψει, γνῶσομαι*, *if he shall write (or if he writes), I shall know* (§ 220). *Ἐπιμελεῖται ὅπως τοῦτο γενήσεται*, *he takes care that this shall happen*. (§ 217.) *Εἴθε με ἔκτεινας, ὡς μήποτε τοῦτο ἐποίησα*, *O that thou hadst killed me, that I might never have done this!* (§ 251, 2, § 216, 3.) *Εἴθε τοῦτο ἀληθές ἦν, O that this were true!* (§ 251, 2.)

These constructions are explained in the sections referred to. Their variety shows the impossibility of giving any precise definition, which will be of practical value, including all the uses even of the indicative. With the subjunctive and optative it is equally impossible.

2. The various uses of the subjunctive are shown by the following examples:—

**Ἐρχεται ἵνα τοῦτο ἴδη, he is coming that he may see this*; *φοβεῖται μὴ τοῦτο γένηται*, *he fears lest this may happen*. (§ 216; § 218.) **Ἐὰν ἔλθῃ, τοῦτο ποιήσω*, *if he shall come (or if he comes), I shall do this*; *ἔὰν τις ἔλθῃ, τοῦτο ποιῶ*, *if any one (ever) comes, I (always) do this*. (§ 220.) **Οταν ἔλθῃ, τοῦτο ποιήσω*, *when he shall come (or when he comes), I shall do this*; *ὅταν τις ἔλθῃ, τοῦτο ποιῶ*, *when any one comes, I (always) do this*. (§ 232, 3; § 233.)

**Ιωμεν, let us go.* (§ 253.) *Μὴ θαυμάσητε, do not wonder.* (§ 254.) *Τί εἴπω; what shall I say?* (§ 256.) *Οὐ μὴ τοῦτο γένηται, this (surely) will not happen.* (§ 257.)

3. The various uses of the optative are shown by the following examples:—

**Ηλθεν ἵνα τοῦτο ἴδοι, he came that he might see this*; *ἔφοβεῖτο μὴ τοῦτο γένοιτο*, *he feared lest this should happen*. (§ 216; § 218.) *Εἰ ἔλθοι, τοῦτ' ἀν ποιήσαιμι*, *if he should come, I should do this*; *εἴ τις ἔλθοι, τοῦτ' ἐποίοιν*, *if any one (ever) came, I always did this*. (§ 220.) **Οτε ἔλθοι, τοῦτ' ἀν ποιήσαιμι*, *whenever he should come (at any time when he should come), I should do this*; *ὅτε τις ἔλθοι, τοῦτ' ἐποίοιν*, *whenever any one came, I (always) did this*.

(§ 232, 4; § 233.) *Εἶπεν δὲ τοῦτο ποιεῖν* (*ποιήσοις* or *ποιήσεις*), *he said that he was doing (would do or had done) this.* (§ 243.)

Ἐλθοι ἄν, he might go (if he should wish to). *Εἰθε μὴ ἀπόλοιντο, O that they may not perish!* (§ 251, 1.)

4. The imperative is used to express commands and prohibitions; as *τοῦτο ποίει*, *do this*; *μὴ φεύγετε*, *do not fly*.

5. The infinitive is a verbal noun, which expresses the simple idea of a verb without restriction of person or number.

§ 214. The following sections (§§ 215–257) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions (§ 213, 1). The infinitive and participle are included here only so far as they are used in indirect discourse or in protasis and apodosis. These constructions are divided as follows:—

I. Final and Object clauses after *ἴνα*, *ώς*, *ὅπως*, and *μή*. II. Conditional sentences. III. Relative and Temporal sentences. IV. Indirect Discourse. V. Causal sentences. VI. Wishes. VII. Commands, Exhortations, and Prohibitions. VIII. Homeric Subjunctive (like Future Indicative). — Interrogative Subjunctive.— *Οὐ μή* with Subjunctive or Future Indicative.

I. FINAL AND OBJECT CLAUSES AFTER *ἴνα*, *ώς*, *ὅπως*, *μή*.

§ 215. The clauses which depend on the *final* particles *ἴνα*, *ώς*, *ὅπως*, *that, in order that*, and *μή*, *lest, that not*, may be divided into three classes:—

A. *Final* clauses, expressing the *purpose* or *motive*; as *ἔρχεται ἵνα τοῦτο ἴδῃ*, *he is coming that he may see this*. Here all the final particles may be used.

B. *Object* clauses with *ὅπως* after verbs signifying *to strive for, to care for, &c.*; as *σκόπει ὅπως τοῦτο γενήσεται*, *see to it that this is done*.

C. *Object* clauses with *μή* after verbs of *fear* or *caution*; as *φοβεῖται μὴ τοῦτο γένηται*, *he fears lest this may happen*.

REMARK. The first two classes are to be distinguished with special care. The object clauses in B are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like *τοῦτο*; as *σκόπει τοῦτο, ὅπως μὴ σε δψεται*, *see to this, namely, that he does not see you*. But a final clause could stand in apposition only to *τούτου ἔνεκα*, *for the sake of this*, or *δὰ τοῦτο*, *to this end*; as *ἔρχεται τούτου ἔνεκα, ἵνα ἡμᾶς ἵδη*, *he is coming for this purpose, namely, that he may see us*.

NOTE 1. The negative adverb in all these clauses is *μή*; except after *μή*, *lest*, where *οὐ* is used.

NOTE 2. *Οφρα, that*, is used as a final particle in Epic and Lyric poetry.

A. Final Clauses.

§ 216. 1. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses. E.g.

Διανοεῖται τὴν γέφυραν λῦσαι, ὡς μὴ διαβῆτε, he thinks of breaking up the bridge, that you may not pass over. *Λυσιτελεῖ ἔσσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμον προσθώμεθα, it is expedient to allow it for a time, lest we may add him to the number of our enemies.* *Παρακαλεῖς λαρροὺς, ὅπως μὴ ἀποθάνῃ, you call in physicians, that he may not die.* *Φίλος ἐβούλετο εἶναι τοῖς μέγυπτα δυναμένοις, ἵνα ἀδικῶν μὴ διδοῖη δίκην, he wished to be a friend to the most powerful, that he might do wrong and not be punished.* *Τούτου ἔνεκα φίλων φέτο δεῖσθαι, ὡς συνέργους ἔχοι, he thought he needed friends for this purpose, namely, that he might have helpers.*

NOTE 1. The future indicative occasionally takes the place of the subjunctive in final clauses after *ὅπως* and *ὅφρα*, rarely after *μή*. This is almost entirely confined to poetry. See Odyss. I. 56, IV. 163; II. XVI. 242; XX. 301.

NOTE 2. The adverb *ἄν* (*κέ*) is sometimes joined with *ώς*, *ὅπως*, and *ὅφρα* before the subjunctive in final clauses; as *ώς ἄν μάθης, ἀντάκουσον, hear the other side, that you may learn.* It adds nothing to the sense that can be made perceptible in English. In Homer and Herodotus it is occasionally used in the same way even before an optative.

2. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (§ 242). Hence, instead of the optative after secondary tenses, we can have the mood and tense which would be used when a

person conceived the purpose in his own mind ; that is, we can say either *ἡλθεν ἵνα ἴδοι*, *he came that he might see* (§ 216, 1), or *ἡλθεν ἵνα ἴδη*, because the person himself would have said *ἔρχομαι ἵνα ἴδω*, *I come that I may see*. (See § 248, Note.)

On this principle the subjunctive in final clauses after secondary tenses is nearly as common as the more regular optative. E. g.

Πλοῖα κατέκαυσεν ἵνα μὴ Κύρος διαβῆ, *he burned the vessels, that Cyrus might not pass over.*

3. The secondary tenses of the indicative are used in final clauses with *ἵνα*, sometimes with *ὡς* or *ὅπως*, to denote that the end or object is dependent on some *unfulfilled condition*, and therefore *is not* or *was not attained*. E. g.

Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε; &c., *why did you not take me and kill me at once, that I might never have shown?* &c. *Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνὴν, ὦ' ή σαν μηδὲν οἱ δεινοὶ λόγοι*, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing.*

B. Object Clauses with *ὅπως* after Verbs of Striving, &c.

§ 217. Object clauses depending on verbs signifying *to strive for, to care for, to effect*, regularly take the *future indicative* after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle explained in § 216, 2. (See § 202, 4.) E. g.

Φρόντιζεν *ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις*, *take heed that you do nothing unworthy of this honor.* *Ἐμηχανώμεθα* *ὅπως μηδεὶς . . . γνώσοιτο*, *we were planning that nobody should know it* (here *γνώσεται* would be more common). *Ἐπρασσον* *ὅπως τις βοηθεία ήξει*, *they were trying to effect (this), that some assistance should come.*

NOTE 1. Sometimes the present or aorist subjunctive or optative is used after these verbs, as in final clauses. Here also *ὡς* may be used. *Οπως ἀν* or *ὡς ἀν* may be used before the subjunctive, never before the regular future indicative. *Μή* is sometimes used for *ὅπως μή*, generally with the subjunctive.

NOTE 2. The future indicative with *ὅπως* sometimes follows verbs

of *exhorting, entreating, commanding, and forbidding*, which commonly take an infinitive of the object; as *διακελεύονται ὅπως τι μωρή σε τας πάντας τούς τοιούτους*, *they exhort him to take vengeance on all such.*

NOTE 3. The construction of § 217 is not found in Homer; but such verbs as are mentioned in Note 2, and verbs signifying *to consider, to try, and the like*, take *ὅπως* or *ὡς* with the subjunctive and optative, as in final clauses. E. g.

Δίστεσθαι δέ μνι αὐτὸς ὅπως νημερέα εἴπῃ, and implore him thyself to speak the truth; Δίστεσθαι δέ αἰεὶ Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἀρη, he implored him to liberate Ares. So φράσσεται ὡς κε νέηται; βούλευον ὅπως δχ' ἄριστα γένοιτο.

NOTE 4. Both *ὅπως* and *ὅπως μή* are often used with the future indicative in *exhortations or prohibitions*, some imperative like *σκόπει* or *σκοπεῖτε, take care*, being understood. E. g.

Οπως οὖν ἔστε σθε ἀξιοι τῆς ἀλευθερίας, (see that you) prove yourselves worthy of freedom. Οπως μοι μή ἐρεῖς ὅτι ἔστι τὰ δώδεκα δις ἔξ, see that you do not tell me that twelve is twice six. For a similar ellipsis of a verb of fearing, see § 218, N. 2.

C. Object Clauses with *μή* after Verbs of Fearing, &c.

§ 218. After verbs denoting *fear, caution, or danger, μή, lest or that*, takes the subjunctive after primary tenses, and the optative after secondary tenses.

The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. E. g.

Φοβοῦμαι μή τοῦτο γένηται (vereor ne accidat), I fear that this may happen; φοβοῦμαι μὴ οὐ τοῦτο γένηται (vereor ut accidat), I fear that this may not happen (§ 215, N. 1). Φροτίζω μὴ κράτιστον ή μοι συγάν, I am anxious lest it may be best for me to be silent. Οὐκέτι ἐπειθεντο, δεδιώτες μὴ ἀποτμηθείσαν, they no longer made attacks, fearing lest they should be cut off. Ἐφοβοῦντο μή τι πάθη, they feared lest he should suffer anything (§ 216, 2).

NOTE 1. The future indicative is very rarely used after *μή* in this construction. But *ὅπως μή* is sometimes used here, as in the object clauses of § 217, with both future indicative and subjunctive.

NOTE 2. *Μή* with the subjunctive, or *ὅπως μή* with the future indicative, may be used elliptically, a verb of *fear or caution* being understood. E. g.

Μὴ ἀγροκότερον ἢ τὸ ἀληθὲς εἰπεῖν, (I fear that) the truth may be too rude a thing to say. Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπόν, but (I fear that) this may not be the difficult thing. See § 217, N. 4.

NOTE 3. Verbs of fearing may refer to objects of fear which are *present* or *past*. Here *μή* takes the present and past tenses of the indicative. E. g.

Δέδοικα μὴ πληγῶν δέει, I fear that you need blows. Φοβούμεθα μὴ ἀμφοτέρων ἀμα ἡ μαρτίκα μεν, we fear that we have missed both at once. Δείδω μὴ δὴ πάντα θεὰ νημερτέα εἰπεν, I fear that all which the Goddess said was true. (Hom.) Ὁρα μὴ παιζων ἔλεγεν, beware lest he was speaking in jest.

II. CONDITIONAL SENTENCES.

§ 219. 1. In conditional sentences the clause containing the condition is called the *protasis*, and that containing the conclusion is called the *apodosis*. The *protasis* is introduced by *εἰ*, *if*.

The Doric *αι* for *εἰ* is sometimes used in Homer.

2. The adverb *ἄν* (Epic *κέ*) is regularly joined to *εἰ* in the *protasis* when the verb is in the subjunctive; *εἰ* with *ἄν* forming *ἐάν*, *ἄν* (*ᾶ*), or *ἢν*. (See § 207, 2.) The simple *εἰ* is used with the indicative and optative.

The same adverb *ἄν* is used in the *apodosis* with the optative, and with the secondary tenses of the indicative in the construction of § 222.

3. The negative adverb of the *protasis* is regularly *μή*, that of the *apodosis* is *οὐ*.

When *οὐ* stands in a *protasis*, it always belongs to some particular word (as in *οὐ πολλοί*, *few*, *οὐ φημι*, *to deny*), and not to the *protasis* as a whole; as *ἐάν τε σὺ καὶ Ἀνύτος οὐ φῆτε ἐάν τε φῆτε*, *both if you and Anytus deny it and if you admit it*.

CLASSIFICATION OF CONDITIONAL SENTENCES.

§ 220. The supposition contained in a *protasis* may be either *particular* or *general*. A *particular* supposition refers to a *definite* act or a *definite* series of acts; as *if he (now) has this, he will give it*; *if he had it, he gave it*; *if he shall receive it (or,*

if he receives it), he will give it ; if he should receive it, he would give it. A general supposition refers to *any one* of a series or class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions ; as *if ever he receives anything, he (always) gives it ; if ever he received anything, he (always) gave it ; if ever any one shall (or should) wish to go, he will (or would) always be permitted.*

In *present* and *past* conditions, except those implying non-fulfilment (§ 222), the Greek makes an important distinction in construction between these two classes ; in *future* conditions it makes no distinction.

I. Four forms of Ordinary Conditions.

Excluding the past and present *general* suppositions which have a peculiar construction, we have four forms of ordinary conditional sentences. The protasis may refer (a) to the *present* or *past*, or (b) to the *future*.

(a.) 1. We may *simply state* a present or past condition, implying nothing as to its fulfilment ; as *if he is (now) doing this, εἰ τοῦτο πράσσει* ; — *if he was doing it, εἰ ἔπρασσε* ; — *if he did it, εἰ ἔπραξε* ; — *if he has (already) done it, εἰ πέπραχε*. The apodosis here expresses simply what *is (was or will be)* the result of the fulfilment of the condition. Thus we may say : —

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well* ; εἰ πράσσει τοῦτο, ἡμάρτηκεν, *if he is doing this, he has erred* ; εἰ πράσσει τοῦτο, καλῶς ἔσται, *if he is doing this, it will be well*. Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (*εἰλένεν, ἔστηκεν, or ἔξει*), *if he did this, it is (was or will be) well*. So with the other tenses of the indicative. (See § 221.)

So in Latin : *Si hoc facit, bene est ; Si hoc fecit, bene erit.*

(a.) 2. We may state a present or past condition so as to imply that it *is not* or *was not* fulfilled ; as *if he were (now) doing this, εἰ τοῦτο ἔπρασσε* ; — *if he had done this, εἰ τοῦτο ἔπραξε* (both implying the opposite). The apodosis here expresses what *would be* (or *would have been*) the result, if the condition *were* (or *had been*) fulfilled. The adverb *ἀν* in the apodosis distinguishes these forms from otherwise similar forms under (a) 1. Thus we may say : —

Εἰ ἔπρασσε τοῦτο, καλῶς ἀν εἰλένεν, *if he were (now) doing this, it would be well* ; εἰ ἔπραξε τοῦτο, καλῶς ἀν ἔστηκεν, *if he had done this, it would have been well*. (See § 222.)

In Latin : *Si hoc faceret, bene esset ; Si hoc fecisset, bene fuisset.*

(b.) We may state a future condition in Greek (as in English) in either of two ways.

1. We may say *if he shall do this*, *ἐὰν πράσσῃ* (or *πράξῃ*) *τοῦτο* (or, still more vividly, *εἰ πράξει τοῦτο*), making a distinct supposition of a future case. The apodosis expresses what *will be* the result if the condition shall be fulfilled. Thus we may say :—

Ἐὰν πράσσῃ (or *πράξῃ*) *τοῦτο. καλῶς ἔξει*, *if he shall do this, it will be well* (sometimes *εἰ πράξει τοῦτο*). (See § 223.) In Latin: *Si hoc faciet* (or *si hoc fecerit*), *bene erit*; sometimes *Si hoc faciat*.

(b.) 2. We may also say *if he should do this*, *εἰ πράσσοι* (or *πράξειε*) *τοῦτο*, still supposing a case in the future, but less distinctly and vividly than before. The apodosis corresponds in form, and expresses what *would be* the result if the condition should be fulfilled. Thus we can say :—

Εἰ πράσσοι (or *πράξειε*) *τοῦτο, καλῶς ἀν ἔχοι*, *if he should do this, it would be well*. (See § 224.) In Latin: *Si hoc faciat, bene sit*.

II. Present and Past General Suppositions.

In *general* suppositions two classes are distinguished in construction,—one (a) referring to indefinite time represented in English as *present*, the other (b) to the *past* :—

(a.) We may refer indefinitely to any one of a class of acts liable to occur at the present time; as *if (ever) any one steals*, *ἐάν τις κλέπτῃ*;—*if (ever) any one does such a thing*, *ἐάν τις πράσσῃ τοιοῦτόν τι* (not *if any one is now stealing or now doing*). The apodosis here must contain a verb of present time, expressing a customary or repeated action. Thus we may say :—

Ἐάν τις κλέπτῃ, κολάζεται, *if any one steals, he is (always) punished*; *ἐάν τις πράσσῃ* (or *πράξῃ*) *τοιοῦτόν τι, χαλεπαίνομεν αὐτῷ*, *if ever any one does such a thing, we are (always) angry with him*. (See § 225.)

(b.) We may refer in the same way to any one of a class of acts in the past; as *if (ever) any one stole*, *εἴ τις κλέπτοι*;—*if (ever) any one did such a thing*, *εἴ τις πράσσοι* (or *πράξει*) *τοιοῦτόν τι*. The apodosis expresses a customary or repeated action in past time. Thus we may say :—

Εἴ τις κλέπτοι, ἐκολάζετο, *if (ever) any one stole, he was (always) punished*; *εἴ τις πράσσοι* (or *πράξειε*) *τοιοῦτόν τι, ἐχαλεπαίνομεν*

αὐτῷ, if (ever) any one did such a thing, we were (always) angry with him. (See § 225.)

Although the Latin sometimes agrees with the Greek in distinguishing *general* conditions from ordinary present and past conditions, using *si faciat* and *si faceret* like *ἴστι πράσσω* and *ἴστι πράσσοι* above, it yet commonly agrees with the English in not recognizing the distinction, and uses the indicative alike in both classes.

FOUR FORMS OF ORDINARY CONDITIONAL SENTENCES.

(a.) Present and Past Conditions.

§ 221. When the protasis *simply states* a present or past condition, implying nothing as to its fulfilment, it takes the indicative with *εἰ*. Any form of the verb may stand in the apodosis. E. g.

Εἰ θεοί τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί, if the Gods do anything disgraceful, there are no Gods. Eur. Εἰ ἔγώ Φαῖδρον ἀγνοῶ, καὶ ἔμαυτοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἔστι τούτων, if I do not know Phaedrus, I have forgotten myself; but neither of these is so. Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής, if he was the son of a God, he was not avaricious. Ἀλλ' εἰ δοκεῖ σοι, πλέωμεν, but if it pleases you, let us sail. Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ, may I die most wretchedly, if I do not love Xanthias.

NOTE. Even the future indicative can stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall be done; as *ἄλε πλῆκτρον, εἰ μαχεῖ*, raise your spur, if you are going to fight. Arist. Here *εἰ μέλλεις μάχεσθαι* would be the more common expression in prose. It is important to notice that a future of this kind could not be changed to the subjunctive, like the ordinary future in protasis (§ 223, N. 1).

§ 222. When the protasis states a present or past condition, implying that it is *not* or *was not* fulfilled, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis takes the adverb *ἄν*.

The imperfect here refers to *present* time or to a *continued* or *repeated* action in *past* time, the aorist to an action *simply occurring* in *past* time, and the (rare) pluperfect to an action *finished* in *past* or *present* time. E. g.

Ταῦτα οὐκ ἄν ἐδύναντο ποιεῖν, εἰ μὴ διαιτη μετρίᾳ ἐχρῶντο,

they would not be able to do this (as they do), if they did not lead an abstemious life. Εἰ ήσαν ἄνδρες ἀγαθοὶ, ὡς σὺ φῆς, οὐκ ἀν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things* (referring to several cases). Καὶ τοσοὶ ἀν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελάνθη, *and perhaps I should have perished, if the government had not been put down.* Τοῦτο εἰ ἀπεκρίνω, *ικανῶς ἀν ἥδη ἐμεμαθήκη* (§ 122, 2), *if you had answered this, I should already have learned enough (which now I have not done).* Εἰ μὴ ὑμεῖς ἤλθετε, *ἐπορευόμεθα ἀν ἐπὶ τὸν βασιλέα, if you had not come* (Aor.), *we should now be on our way* (Imp.) *to the King.*

NOTE 1. Sometimes *ἀν* is omitted in the apodosis, as in English we may say *it had been* for *it would have been*, or in Latin *aequius fuerat* for *aequius fuisset*; as *καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγενήθην δῶνθρακος ἔκεινος, it had been good for that man, if he had not been born.* N. T.

NOTE 2. The imperfects *ἔδει, χρῆν* or *ἐχρῆν, ἔξῆν*, and others denoting *necessity, propriety, obligation, possibility*, and the like, are often used with the infinitive to form an apodosis implying the non-fulfilment of a condition. *Ἄν* is not used here, as these phrases simply express *in other words* what is usually expressed by the indicative with *ἀν*. Thus *ἔδει σε τοῦτον φιλεῖν, you ought to love him (but do not)*, or *you ought to have loved him (but did not)*, is equivalent to *you would love him, or would have loved him* (*ἔφελεις ἀν τοῦτον*), *if you did your duty (τὰ δέοντα).* So *ἔξῆν σοι τοῦτο ποιῆσαι, you might have done this*; *εἰκὸς ἦν σε τοῦτο ποιῆσαι, you would properly have done this.* The real apodosis is here always in the infinitive.

When the present infinitive is used, the construction refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past.

NOTE 3. In Homer the imperfect indicative in this class of sentences (§ 222) always refers to the past. We occasionally find a present optative in Homer in the sense in which Attic writers use the imperfect; and in a few passages even the aorist optative with *κέ* in the place of the aorist indicative (see Il. V. 311 and 388).

(b.) Future Conditions.

§ 223. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go, or if I go*), the protasis takes the subjunctive with *ἔάν* (*Εἴπει εἴ τε*). The apodosis takes the future indicative or some other *future* form. E. g.

Ἐλ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ 'Ελένην ἔχέτω καὶ κτήματα πάντα, if Alexander shall slay Menelaus, then let him have Helen and all the goods himself. II. Ἀν τις ἀνθιστήται, πειρασόμεθα χειρούσθαι, if any one shall stand opposed to us, we shall try to overcome him. Ἐὰν οὖν ἵης νῦν, πότε ἔσει οἶκοι; if therefore you go now, when will you be at home?

The older English forms *if he shall go* and *if he go* express the force of the Greek subjunctive exactly; but the ordinary modern English uses *if he goes* even when the time is clearly future.

NOTE 1. The future indicative with *εἰ* is very often used for the subjunctive in conditions of this class, as a still more vivid form of expression; as *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σου κακά*, *if you do not (shall not) restrain your tongue, you will have trouble*. This common use of the future, in which it is merely a more vivid form than the subjunctive, must not be confounded with that of § 221, Note.

NOTE 2. In Homer *εἰ* (without *ἄν* or *κε*) is often used with the subjunctive, apparently in the same sense as *εἴ κε* or *ἥν*. The same use of *εἰ* for *ἔάν* is occasionally found even in Attic poetry.

For the Homeric subjunctive with *κέ* in apodosis, see § 255, Note.

§ 224. When a supposed future case is stated in a *less distinct* and *vivid* form (as in English, *if I should go*), the protasis takes the optative with *εἰ*, and the apodosis takes the optative with *ἄν*. E. g.

Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, *you would not be durable, if you should be in prosperity*. Οὐ πολλὴ ἄν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον δὲ τοιῶντος; *would it not be great senselessness, if such a man should fear death?* Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, οαφέστατ' ἄν λέξειεν, *but the house itself, if it should find a voice, would speak most plainly*.

The *future* optative cannot be used in protasis or apodosis (§ 202, 4).

NOTE. *Ἄν* is very rarely omitted in an apodosis of this kind, and most examples occur in Homer. But *ἄν* is sometimes omitted in the Attic poets after such expressions as *οὐκ ἔσθ' ὅπως* and *οὐκ ἔστιν ὅστις* (see Aesch. *Prom.* 292, Eur. *Alc.* 52).

PRESENT AND PAST GENERAL SUPPOSITIONS.

§ 225. In general suppositions, the protasis refers indefinitely to any one of a series or class of acts, and the apodosis expresses a *customary* or *repeated* action or a *general truth*.

Here the protasis has the subjunctive with *έάν* after tenses of present time, and the optative with *εἰ* after tenses of past time. The apodosis has the present or imperfect indicative or some other form which implies *repetition*. E. g.

** Ήν ἐγγὺς ἔλογος θάνατος, οὐδεὶς βούλεται θνήσκειν, if death comes near, no one is (ever) willing to die.* ** Άτας λόγος, ἀν δὲ πῦ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, all speech, if deeds are wanting, appears a vain and empty thing.* *Εἴ τινας θορυβουμένους αἴσθοιτο, κατασβεννύαι τὴν ταραχὴν ἐπειράτο, if he saw any making a disturbance (or whenever he saw, &c.), he (always) tried to quell the disorder.* *Εἴ τις ἀντείποι, εὐθὺς τεθνήκει, if any one refused, he was immediately put to death.*

The gnomic aorist (§ 205, 2), which is a primary tense (§ 201), can always be used in the apodosis with the subjunctive depending on it; as *ἥν τις παραβαίνη, ζημίαν αὐτοῖς ἐπέθεσαν, if any one transgresses, they impose a penalty on him.*

Here, as in ordinary protasis (§ 223, N. 2), *εἰ* is sometimes used with the subjunctive for *έάν* or *εἰ κε.*

NOTE 1. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions, that is, these sentences follow the construction of ordinary present and past suppositions (§ 221), as in Latin and English; as *εἴ τις δύο ἡ καὶ πλέον τις ἡμέρας λογίζεται, μάταιός ἔστιν, if any one counts on two or even more days, he is a fool.* See § 233, N. 1.

NOTE 2. General suppositions referring to the future are not distinguished from particular, and are included under § 223 and § 224.

PECULIAR FORMS OF CONDITIONAL SENTENCES.

Ellipsis and Substitution.

§ 226. 1. The protasis sometimes is not expressed in its regular form with *εἰ* or *έάν*, but is contained in a participle or in some other part of the sentence. When a participle represents the protasis, its *tense* is always that in which the verb itself would have stood in the indicative, subjunctive, or optative. The present (as usual) includes the imperfect. E. g.

Σὺ δὲ κλύων εἰσει τάχα, but you will soon know, if you listen (== έάν κλύης). *Τοιαῦτά τὰν γνωμένη συνναίων ἔχοις, such things would you have to endure if you should dwell among women (i. e. εἰ συνναίοις).* ** Ήπιστησεν ἀν τις ἀκούσας, any one would have disbelieved*

such a thing if he had heard it (i. e. εἰ ἤκουσεν). Ἀπολοῦμαι μὴ μα-
θών, I shall be ruined unless I learn (εἰν μὴ μάθω). So with all the
other forms of protasis.

Διά γε ἡμᾶς αὐτοὺς πᾶλαι ἀντολώλειτε, if it had depended on
yourselves, you would long ago have been ruined. Οὐτω γὰρ οὐκέτι
τοῦ λαοῦ πάσχομεν ἀν κακῶς, for in that case we should no longer
suffer evil.

2. The protasis is often altogether omitted, leaving the optative or indicative with *ἄν* alone as an apodosis. Here some indefinite protasis is implied, like *if he pleased*, *if he should try*, *if he could*, &c. E. g.

Ίσως ἀν τις ἐπιτιμήσεις τοῖς εἰρημένοις, perhaps some one might (if he wished) *find fault with what has been said.* Ἡδέως δὲν ἔγωγ^τ ἐροί μην Λεπτίνην, and I would gladly ask Leptines (if I could). Οὐ γὰρ ἡν ὅ τι ἀν ἐποιεῖτε, for there was nothing which you could have done (if you had tried). So *βουλοίμην ἄν* (velim), I should wish (in some future case); *ἔβουλόμην ἀν* (vellem), I should now wish (on some condition not fulfilled).

The optative with *ἄν*, used in this way, may express a mild command, and is sometimes a mere future; as *χωροῖς ἀν εἴσω*, you may go in; *κλύοις ἀν ἤδη*, hear now; *οὐκ ἀν μεθείμην τοῦ θρόνου*, I will not give up the throne (lit. I would not give it up on any condition).

3. The apodosis may be expressed by an infinitive or participle whenever the construction of the sentence requires it, each tense representing its own tenses of the indicative or optative. (See § 203, with Note 1.) If the finite verb in the apodosis would have taken *ἄν*, this particle is used with the infinitive or participle. E. g.

Ηγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, I believe that, if you are doing this, all is well; *ήγοῦμαι, ἐάν τοῦτο ποιήσετε, πάντα καλῶς ἔξειν*, I believe that, if you shall do this, all will be well. For examples of the infinitive and participle with *ἄν*, see § 211.

NOTE. Sometimes the apodosis is merely implied in the context, and in such cases *εἰ* or *ἐάν* is often to be translated *supposing that* or *in case that*; as *ἀκούσοντο καὶ ἐμοῦ*, *ἐάν σοι ταῦτα δοκή*, hear me also, in case the same shall please you (i. e. that then you may assent to it); or *δὲ φόκτειρον*, *εἰ ἀλώσοιεν το*, and others pitied them, in case they should be captured (i. e. thinking what they would suffer if they should be captured). See § 248. So *πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἔχώρουν*,

they marched towards the city, in case they (the citizens) should rush out (i. e. to meet them if they should rush out). On this principle we must explain *αἱ κέν πως βούλεται*, Il. I. 66; *αἱ κ' ἐθέλησθα*, Od. III. 92; and similar passages.

Mixed Constructions. — Δέ in Apodosis.

§ 227. 1. The protasis and apodosis sometimes belong to different forms. This happens especially when an indicative with *εἰ* in the protasis is followed by an optative with *ἄν* (§ 226) in the apodosis, the latter having another protasis implied. E. g.

Εἰ οὐτοὶ δρθῶσ ἀπέστησαν, ὑμεῖς ἀν οὐ χρεῶν ἀρχοιτε, if these had a right to secede, you could not possibly hold your power rightfully. Εἰ νῦν γε δυστυχοῦμεν, πῶς τὰνατί ἀν πράττοντες οὐ σωζοίμεθ' ἄν; if we are now unfortunate, how could we help being saved by doing the opposite?

NOTE. Sometimes a protasis contains the adverb *ἄν*, belonging not to *εἰ*, but to the verb. Here the verb is also an apodosis at the same time; as *εἰ μὴ ποιήσαιτ' ἄν τοῦτο, if (it is true that) you would not do this* (i. e. if it should be necessary), which differs entirely from *εἰ μὴ ποιήσαιτε τοῦτο, if you should not do this*.

2. The apodosis is sometimes introduced by the conjunction *δέ*, which cannot be translated in English. E. g.

Εἰ δέ κε μὴ δώσωτε, ἔγώ δέ κεν αὐτὸς ἐλωμαι, but if they do not give her up, then I will take her myself.

Εἰ after Verbs of Wondering, &c.

§ 228. Some verbs expressing *wonder, contentment, disappointment, indignation, &c.* take a protasis with *εἰ* where a causal sentence would seem more natural. E. g.

Θαυμάζω δὲ ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, and I wonder that no one of you is either concerned or angry (lit. if no one of you is, &c., I wonder). See also § 248.

Such verbs are especially *θαυμάζω*, *αἰσχύνομαι*, *ἀγαπάω*, and *ἀγαπάτεω*. They sometimes take *ὅτι*, *because*, and a causal sentence (§ 250).

III. RELATIVE AND TEMPORAL SENTENCES.

§ 229. Relative sentences include all *temporal* clauses, except those introduced by *πρίν* and other words meaning *until*. (See §§ 239, 240.)

The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite and indefinite antecedents may be either expressed or understood. E. g.

(Definite.) Ταῦτα ἄ ἔχω ὄρᾶς, *you see these things which I have*; or ἄ ἔχω ὄρᾶς. "Οτε ἐβούλετο ἥλθεν, *(once) when he wished, he came*. "

(Indefinite.) Πάντα ἄ ἀν βούλωνται ἔξουσιν, *they will have everything which they may want*; or ἄ ἀν βούλωνται ἔξουσιν, *they will have whatever they may want*. "Οταν ἔλθῃ, τοῦτο πράξω, *when he shall come (or when he comes), I will do this*. "Οτε βούλοιτο, τοῦτο ἔπρασσεν, *whenever he wished, he (always) did this*.

Definite Antecedent.

§ 230. A relative with a *definite* antecedent has no effect on the mood of the following verb; it therefore takes the indicative (with *οὐ* for its negative), unless the general sense requires some other construction. E. g.

Τίς ἔστι ὁ χῶρος δῆτ' ἐν φί βεβήκαμεν; i. e. *the place in which, &c.* "Εώς ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, *(now) while there is an opportunity, &c.*

Indefinite Antecedent. — Conditional Relative.

§ 231. A relative clause with an *indefinite* antecedent has a conditional force, and is often called a protasis, the antecedent clause being called the apodosis. Such a relative is called a *conditional* relative. The negative particle is *μή*.

NOTE. Relative words (like *εἰ, if*) take *ἄν* before the subjunctive. (See § 207, 2.) With *ὅτε*, *ὅπότε*, *ἐπεί*, and *ἐπειδή*, *ἄν* forms *ὅταν*, *ὅπόταν*, *ἐπάν* or *ἐπήν* (Ionic *ἐπεάν*), and *ἐπειδάν*. In Homer we generally find *ὅτε κε*, &c.

§ 232. The conditional relative sentence has *four* forms (two of *present* and *past*, and two of *future* conditions) which correspond to the four forms of ordinary protasis (§§ 221 — 224).

1. Present or past condition *simply stated* (§ 221). E. g.

Ο τι βούλεται δώσω, I will give him whatever he (now) wishes (like *εἴ τι βούλεται, δώσω, if he (now) wishes anything, I will give it.*

Α μὴ οἶδα, οὐδὲ οἴμαι εἰδέναι, what I do not know, I do not even think I know (like *εἴ τια μὴ οἶδα, if there are any things which I do not know.*)

2. Present or past condition stated so as to imply that the condition *is not* or *was not* fulfilled (*supposition contrary to fact*, § 222). E. g.

Α μὴ ἐβούλετο δοῦναι, οὐκ ἀν ἔδωκεν, he would not have given what he had not wished to give (like *εἴ τια μὴ ἐβούλετο δοῦναι, οὐκ ἀν ἔδωκεν, if he had not wished to give certain things, he would not have given them*). *Οὐκ ἀν ἐπεχειροῦμεν πράττειν ά μὴ ἡ πιστάμεθα, we should not (then) be undertaking to do (as we now are) things which we did not understand* (like *εἴ τια μὴ ἡπιστάμεθα, if there were any things which we did not know, the whole belonging to a supposition not realized*). So *δι γῆρας ἔτετμεν*, Odyss. I. 217.

This case occurs less frequently than the others.

3. Future condition in the *more vivid* form (§ 223). E. g.

Ο τι ἀν βούληται, δώσω, I will give him whatever he may wish (like *έάν τι βούληται, δώσω, if he shall wish anything, I will give it*).

Οταν μὴ σθένω, πεπάνσομαι, when I (shall) have no more strength, I shall cease. *Αλόχους καὶ νήπια τέκνα ἀξομεν ἐν νήσοσιν, ἐπήν πτολείθρον ἔλωμεν, we will carry them as soon as we shall take the city.* Hom.

The future indicative cannot generally be substituted for the subjunctive here, as it can in common protasis (§ 223, N. 1).

4. Future condition in the *less vivid* form (§ 224). E. g.

Ο τι βούλοιτο, δοίην ἀν, I should give him whatever he might wish (like *εἴ τι βούλοιτο, δοίην ἀν, if he should wish anything, I should give it*). *Πεινῶν φάγοι ἀν δι πότε βούλοιτο, if he were hungry, he would eat whenever he might wish* (like *εἴ ποτε βούλοιτο, if he should ever wish*).

§ 233. The conditional relative sentence has the same forms as other conditional sentences (§ 225) in present and past general suppositions, taking the subjunctive after present tenses, and the optative after past tenses. E. g.

Ο τι ἀν βούληται δίδωμι, I (always) give him whatever he wants (like *έάν τι βούληται, if he ever wants anything*). *Ο τι βούλοιτο*

ἔδίδον, *I (always) gave him whatever he wanted* (like *εἴ τι βούλοστο*). Συμμαχεῖν τούτοις ἔθέλουσιν ἀπαντεῖ, οὐτε ἀν δρῶσι παρεσκενασμένους, *all wish to be allies of those whom they see prepared*. 'Ηνίκ' ἀν οἶκοι γένωνται, δρῶσιν οὐκ ἀνάσχεται, *when they get home, they do things unbearable*. Οὐτε μὲν ἵδοι εὐτάκτως λόντας, τίνες τε εἰεν ἡρώα, καὶ ἐπεὶ πύθοιτο ἐπήνει, *he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them*. 'Επειδὴ δὲ ἀνοιχθείη, εἰσήγειν παρὰ τὸν Σωκράτη, and (each morning) when the prison was opened, we went in to Socrates.

NOTE 1. The indicative sometimes takes the place of the subjunctive or optative here, as in the general suppositions of ordinary protasis (see § 225, N. 1). This occurs especially in poetry after the indefinite relative *ὅστις*, which itself expresses the same idea of indefiniteness which *ὅς* with the subjunctive or optative usually expresses; as *ὅστις μὴ τῶν ἀριστῶν ἀπτεται βούλευμάτων, κάκιστος εἴναι δοκεῖ, whoever does not cling to the best counsels, seems to be most base*. Soph. *Antig.* 178. (Here *ὅς* *ἀν μὴ ἀπτηται* would be the common expression.) Such examples belong under § 232, 1.

NOTE 2. Homeric similes sometimes have *ώς*, *ώς τε*, *ώς ὅτε*, *ώς* (*seldom ὡς κε*, &c.), with the subjunctive, where we should expect the present indicative, which is sometimes used; as *ώς γυνὴ κλαίγοσι, . . . ώς Ὄδυσσεύς, &c., as a wife weeps, so did Ulysses, &c.* *Odyss.* VIII. 523. See *Odyss.* V. 328; II. X. 5; XI. 67.

§ 234. Conditional relative sentences have most of the peculiarities and irregularities of ordinary protasis. Thus, the protasis and apodosis may have different forms (§ 227, 1); the simple relative is sometimes found in poetry with the subjunctive (like *εἰ* for *έάν* or *εἰ κε*, § 223, N. 2); the relative clause may depend on an infinitive, participle, or other construction (§ 226, 3); and the conjunction *δέ* may connect the relative clause to a following antecedent clause (§ 227, 2).

Assimilation in Conditional Relative Clauses.

§ 235. When a conditional relative clause *referring to the future* depends on a subjunctive or optative referring to the future, it regularly takes by *assimilation* the same mood with its leading verb. E. g.

Ἐάν τίνες οἱ ἀν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει, if any who shall be able do this, it will be well; εἴ τίνες οἱ δύναιντο τοῦτο

ποιοῖεν, καλῶς ἀν ἔχοι, if any who should be able should do this, it would be well. Εἰθε πάντες οἱ δύναιντο τοῦτο ποιοῖεν, O that all who may be able would do this. (Here the optative ποιῶν, § 251, 1, makes οἱ δύναντο preferable to οἱ ἀν δύνανται, which would express the same idea).

NOTE. A secondary tense of the indicative may assimilate a dependent conditional relative clause in the same way.

Relative Clauses expressing Purpose, Result, or Cause.

§ 236. The relative is used with the future indicative to express a *purpose* or *object*. E. g.

Πρεσβείαν πέμπειν ήτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασι, to send an embassy to say this, and to be present at the transactions. Οὐ γὰρ ἔστι μοι χρήματα, διπόθεν ἐκτίσω, for I have no money to pay the fine with.

The antecedent here may be definite or indefinite; but the negative particle is always *μή*, as in final clauses.

NOTE 1. In Homer, the subjunctive (with *κέ* joined to the relative) is commonly found in this construction after primary tenses, and the optative (without *κέ*) after secondary tenses. The optative is sometimes found even in Attic prose, usually depending on another optative.

NOTE 2. 'Εφ' φ or ἐφ' φτε, on condition that, which commonly takes the infinitive (§ 267), sometimes takes the future indicative; as ἐνὶ τούτῳ ἵπεξισται, ἐφ' φτε ἵν' οὐδενὸς ὑμέων ἀρξοματ, I withdraw on this condition, that I shall be ruled by none of you. Hdt.

NOTE 3. In this construction the future indicative generally remains unchanged, even after past tenses.

§ 237. Ωστε (sometimes ωσ), so that, which generally takes the infinitive (§ 266), is sometimes followed by the indicative. E. g.

Οὐτως ἀγνωμόνως ἔχετε, ωστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι; are you so senseless that you expect them to become good?

NOTE. A simple relative sentence with ωσ or ωστι sometimes denotes a *result*, where ωστε would be expected; as τις οὐτως εὐήθηστιν, ωστις ἀγνοει; &c., who is so simple as not to know? &c.

§ 238. The relative is sometimes equivalent to δτι, because, and a personal or demonstrative. The verb is in the indicative, as in ordinary causal sentences (§ 250). E. g.

Θαυμαστὸν ποιεῖς, δὸς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως). Δόξας ἀμαθῆς εἴναι δὸς . . . ἐκέλευε, *having seemed unlearned, because he commanded, &c.*

Temporal Particles signifying Until and Before that.

§ 239. 1. When ἔως, ἔστε, ἄχρι, μέχρι, and ὅφρα, *until*, refer to a definite point of past time, they take the indicative. E. g.

Νῆχον πάλιν, ἔως ἐπῆλθον εἰς ποταμόν, *I swam on again, until I came into a river.* Hom. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο, *this they did until darkness came on.*

2. These particles follow the construction of conditional relatives in the last three forms of particular suppositions and in general suppositions. E. g.

Ἐπίσχες, ἔστ' ἀν καὶ τὰ λοιπὰ προσμάθης, *wait until you (shall) learn the rest besides* (§ 232, 3). Εἰποιμ' ἀν . . . ἔως παρατείναμε τοῦτον, *I would tell him, &c., until I put him to the torture* (§ 232, 4). Ἡδέως ἀν τούτῳ ἔτι διελεγόμην, ἔως αὐτῷ . . . ἀπέδωκα, *I should (in that case) gladly have continued to talk with him until I had given him back, &c.* (§ 232, 2). Ἄ δ' ἀν ἀσύντακτα ἦ, ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἔως ἀν χώραν λάβῃ, *whatever things are in disorder, these must always make trouble until they are put in order* (§ 233). Περιεμένομεν ἔκαστοτε, ἔως ἀνοιχθείη τὸ δεσμωτήριον, *we waited each day until the prison was opened* (§ 233).

NOTE. The omission of *ἀν* after these particles and *πρίν*, when the verb is in the subjunctive, is more common than it is after *εἰ* or ordinary relatives (§ 223, N. 2), occurring sometimes in Attic prose; as *μέχρι πλοῦς γένηται*, Thuc. I. 137.

§ 240. 1. When *πρίν*, *before, before that, until*, is not followed by the infinitive, it takes the indicative, subjunctive, or optative, like *ἔως* (§ 239). E. g.

Οὐκ ἦν ἀλέξημ' οὐδὲν, πρίν γ' ἐγώ σφισιν ἔδειξα, &c., *there was no relief, until I showed them, &c.* Οὐ χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἀν δῷ δίκην, *I must not leave this place until he is punished.* Οὐκ ἀν εἰδεῖς πρὶν πειρηθείης, *you would not know until you had (should have) tasted it.* Ἐχρῆν μὴ πρότερον συμβούλευειν, πρὶν ἡμᾶς. ἐδιδαξαν, &c., *they ought not to have given advice until they had instructed us, &c.* Ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιώντας, πρὶς

ἄν ἀφῶσιν οἱ ἄρχοντες, they see that the elders never go away until the authorities dismiss them. Οὐδαμόθεν ἀφίεσσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον, they dismissed them from no place before they had set a meal before them.

2. *Πρίν* regularly takes the subjunctive and optative (when they are allowed) only if the leading verb is *negative* or interrogative with a negative implied; very seldom if that is affirmative. It takes the indicative after both negative and affirmative sentences, but chiefly after negatives.

Otherwise *πρίν* takes the infinitive (§ 274). In Homer, the infinitive is the form regularly used after *πρίν*, without regard to the leading sentences.

NOTE. *Πρίν η*, *πρότερον η* (*priusquam*), and *πρόσθεν η* may be used in the same constructions as *πρίν* itself.

IV. INDIRECT DISCOURSE.

GENERAL PRINCIPLES.

§ 241. 1. A *direct* quotation gives the exact words of the original speaker or writer. In an *indirect* quotation the original words conform to the construction of the sentence in which they are quoted.

Thus the words *ταῦτα βούλομαι* may be quoted either *directly*, λέγει τις “*ταῦτα βούλομαι*”; or *indirectly*, λέγει τις ὅτι *ταῦτα βούλεται* or λέγει τις *ταῦτα βούλεσθαι*, *some one says that he wishes for this*.

“*Οτι*, *that*, occasionally precedes even direct quotations; as in *Anab.* I. 6, 8.

2. Indirect quotations may be introduced by *ὅτι* or *ὅς*, *that*, or by the infinitive (as in the example given above); sometimes also by the participle.

3. Indirect *questions* follow the same rule as indirect quotations, in regard to their moods and tenses.

NOTE. The term *indirect discourse* applies to all clauses (even single clauses in a sentence of different construction) which indirectly express the words or thought of any person, even past thoughts of the speaker himself.

§ 242. 1. Indirect quotations after *ὅτι* and *ὅτε* and indirect questions follow this general rule:—

After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse. After secondary tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood* and *tense*. But all *secondary tenses* of the indicative implying non-fulfilment of a condition (§ 222) and all *optatives* are retained unchanged.

The imperfect and pluperfect, having no tenses in the optative, remain unchanged in all kinds of sentences. The aorist indicative likewise remains unchanged when it belongs to a *dependent clause* of the direct discourse (§ 247), but otherwise it is changed like the primary tenses (§ 243).

2. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*ἄν* being retained when there is one), and the dependent verbs follow the preceding rule.

3. *Ἄν* is never omitted with the *indicative* or *optative* in indirect discourse, if it was used in the direct form; but *ἄν* belonging to a relative word or particle in the direct form is regularly dropped when the subjunctive is changed to the optative in indirect discourse.

Ἄν is never added in the indirect discourse when it was not used in the direct form.

4. The negative particle of the direct discourse is regularly retained in the indirect form. But the infinitive and participle occasionally have *μή* where *οὐ* would be used in direct discourse.

SIMPLE SENTENCES IN INDIRECT DISCOURSE.

Indicative and Optative after *ὅτι* and *ὅτε*, and in Indirect Questions.

§ 243. When the direct form is an indicative (without *ἄν*), the principle of § 242 gives the following rule for in-

direct quotations after *ὅτι* or *ώς* and for indirect questions: —

After primary tenses the verb retains both its mood and tense. After secondary tenses it is either changed to the same tense of the *optative* or retained in the original mood and tense. E. g.

Λέγει ὅτι γράφει, *he says that he is writing*; λέγει ὅτι ἔγραφεν, *he says that he was writing*; λέγει ὅτι ἔγραψεν, *he says that he wrote*; λέγει ὅτι γέγραφεν, *he will say that he has written*. Ἐρωτᾷ τι βούλοντας, *he asks what they want*; ἀγνοῶ τι ποιήσουσιν, *I do not know what they will do*.

Εἶπεν ὅτι γράφοις ορ ὅτι γράφει, *he said that he was writing* (he said γράφω). Εἶπεν ὅτι γράψοις ορ ὅτι γράψει, *he said that he would write* (he said γράψω). Εἶπεν ὅτι γράψειεν ορ ὅτι ἔγραψεν, *he said that he had written* (he said ἔγραψα, *I wrote*). Εἶπεν ὅτι γέγραφὼς εἴη ορ ὅτι γέγραφεν, *he said that he had written* (he said γέγραψα, *I have written*).

(OPT.) Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἶοιτο μὲν εἶναι σοφὸς, εἴη δ' οὐ, *I tried to show him that he believed himself to be wise, but was not so* (i. e. οἶεται μὲν ἔστι δ' οὐ). Ὑπειπὼν ὅτι αὐτὸς τάκει πράξοις, φέρετο, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τάκει πράξω). Ἐλεξαν ὅτι πέμψειεν σφᾶς δ' Ἰνδῶν βασιλέας, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἴη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was the war* (they said ἐπεμψεν ἡμᾶς, and the question was ἐκ τίνος ἐστὶν δ' πόλεμος;). Ἡρέτο εἴ τις ἐμοῦ εἴη σοφώτερος, *he asked whether there was any one wiser than I* (i. e. ἔστι τις σοφώτερος;).

(INDIC.) Ἐλεγον ὅτι ἐλπίζουσι σὲ καὶ τὴν πόλιν ἔξειν μοι χάρων, *they said that they hoped you and the state would be grateful to me*. Ἡκε δ' ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται, *some one was come with a report that Elatea had been taken* (here the perf. opt. might have been used). Ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπῆλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*. Ἡπόρουν τι ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει;). Ἐβούλευοντο τίν' αὐτοῦ καταλείψουσιν, *they were considering the question, whom they should leave here*.

NOTE 1. The imperfect and pluperfect regularly remain unchanged in this construction after secondary tenses (§ 242, 1). But occasionally the present optative represents the imperfect here; as ἀπεκρίναντο ὅτι οὐδεὶς μάρτυς παρείη, *they replied that there had been no*

witness present (οὐδεὶς παρῆν), where the context makes it clear that παρεῖ does not stand for πάρεστι. See § 203, N. 1.

NOTE 2. In a few cases the Greek changes a present indicative to the *imperfect* in this construction, instead of retaining it or changing it to the optative; as ἐν ἀπορίᾳ ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, *they were in despair, considering that they were at the King's gates.* This is also the English usage.

Subjunctive or Optative representing the Interrogative Subjunctive.

§ 244. In indirect questions, after a primary tense, an *interrogative subjunctive* (§ 256) retains its mood and tense; after a secondary tense, it may either be changed to the same tense of the optative or retained in the subjunctive. E. g.

Βούλεύομαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ);. Οὐκ οὖδε εἰ Χρυσάντᾳ τούτῳ δῶ, *I do not know whether I shall give them to this Chrysantas.* Οὐκ ἔχω τί εἰπω, *I do not know what I shall say* (τί εἴπω);, Non habeo quid dicam. Ἐπήροντο εἰ παραδοίεν τὴν πόλιν, *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; shall we give up the city?). Ἡπόρει ὅ τι χρήσατο τῷ πράγματι, *he was at a loss how to deal with the matter* (τι χρήσωμαι);. Ἐβούλευοντο εἴτε κατακάυσωσιν εἴτε τι ἅλλο χρήσωνται, *they were deliberating whether they should burn them or dispose of them in some other way.*

In these cases εἰ (never εἴα) is used for *whether*, before the subjunctive as well as the optative.

Indicative or Optative with ἀν.

§ 245. An indicative or optative with ἀν retains its mood and tense unchanged in indirect discourse. E. g.

Δέγει (ορ ἔλεγεν) ὅτι τοῦτο ἀν ἐγένετο, *he says or (said) that this would have happened;* ἔλεγεν ὅτι οὗτος δικαίως ἀν θάνοι, *he said that this man would justly die.*

Infinitive and Participle in Indirect Quotations.

§ 246. When the infinitive or participle is used in indirect discourse, its tense represents the tense of the finite verb in the direct form to which it corresponds, the present and perfect including the imperfect and pluperfect. Each tense with ἀν can represent the *corresponding* tenses of either indicative or optative with ἀν. E. g.

*Αρρωστεῖν προφασίζεται, *he pretends that he is ill*; ἐξώμοσεν ἀρρωστεῖν τούτοι, *he took an oath that this man was ill*. Κατασχεῖν φησι τούτους, *he says that he detained them*. "Εφη χρήματ' ἔαντῳ τοὺς Θηβαίους ἐπικεκηρυχέναται, *he said that the Thebans had offered a reward for him*. 'Επαγγέλλεται τὰ δίκαια ποιήσειν, *he promises to do what is right*. See examples under § 203, and N. 1.

*Ηγγειλε τούτους ἐρχομένους, *he announced that these were coming* (οὗτοι ἔρχονται); ἀγγέλλει τούτους ἐλθόντας, *he announces that these came*; ἀγγέλλει τοῦτο γενησόμενον, *he announces that this will be done*; ηγγειλε τοῦτο γενησόμενον, *he announced that this would be done*; ηγγειλε τοῦτο γεγενημένον, *he announced that this had been done* (τοῦτο γεγένηται).

See examples of *άν* with infinitive and participle under § 211.

NOTE. The infinitive is said to stand in *indirect discourse* and its tenses correspond to those of the finite moods, when it depends on a verb implying *thought* or the *expression of thought*, and when also the thought, *as originally conceived*, would have been expressed by some tense of the indicative (with or without *άν*) or optative (with *άν*), which can be transferred without change of tense to the infinitive. Thus in *βούλεται ἐλθεῖν*, *he wishes to go*, *ἐλθεῖν* represents no form of either aorist indicative or aorist optative, but is merely the ordinary infinitive (§ 202) not in indirect discourse. But in *φησίν ἐλθεῖν*, *he says that he went*, *ἐλθεῖν* represents *ἡλθον* of the direct discourse.

INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 247. When a compound sentence is indirectly quoted, its *leading* verb follows the rules for simple sentences (§§ 243 – 246).

After primary tenses the dependent verbs retain the same mood and tense. After secondary tenses, all *primary* tenses of the indicative and *all* subjunctives may either be changed to the *same tense* of the optative or retain the mood and tense of the direct form. But dependent *secondary* tenses of the indicative are kept unchanged in all cases. E. g.

*Αν ύμεις λέγητε, ποιήσειν (φησί) δο μήτ' αἰσχύνην μήτ' ἀδοξίαν αὐτῷ φέρει, *if you shall say so, he says he will do whatever does not bring shame or discredit to him*. (Here no change is made, except in *ποιήσειν*, § 246.)

*Ἀπεκρίνατο ὅτι μανθάνοιεν καὶ οὐκ ἐπίσταιντο, *he replied,*

that they learned what they did not understand (he said μαθάνουσιν δούκε ἐπίσταται, which might have been retained). Εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὁς πολεμώ χρήσοιτο, *he announced, that if he should catch any one running away, he should treat him as an enemy* (he said, εἴ τινα λήψομαι, χρήσομαι, § 223, N. 1). Ἐνόμιζε, δοσα τῆς πολεως προλάβοι, πάντα ταῦτα βεβαίως ἔξειν, *he believed that he should hold all those places securely which he should take from the city beforehand* (οοσ' ἀν προλάβω, ἔξω). Ἐδόκει μοι ταῦτη πειράσθαι σωθῆναι, ἐνθυμουμένη ὅτι, ἐὰν μὲν λάθω, σωθήσομαι, *it seemed best to me to try to gain safety in this way, thinking that if I should escape notice, I should be saved* (here we might have had εἰ λάθουμ, σωθῆσομένη). "Ἐφασαν τοὺς ἄνδρας ἀποκτενεῖν οὐς ἔχουσι ζῶτας, *they said that they should kill the men whom they had living* (ἀποκτενοῦμεν οὐς ἔχομεν, which might have been changed to ἀποκτενεῖν οὐς ἔχοιεν). Πρόδηλον διν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε, *it was plain that this would be so unless you should prevent* (τοῦτο ἔσται εἰ μὴ κωλύσετε, for which we might have had εἰ μὴ κωλύσοστε). "Ηλπίζων τοὺς Σικελοὺς ταῦτη, οὐς μετέπεμψαν, ἀπαντήσεσθαι, *they hoped the Sikels whom they had sent for would meet them here.*

NOTE 1. One verb may be changed to the optative while another is retained; as δηλώσας ὅτι ἔτοιμοι εἰσι μάχεσθαι, εἰ τις ἔξέρχοιτο, *having shown that they were ready to fight if any one should come forth* (ἔτοιμοι εἰσι, εάν τις ἔξέρχηται). This sometimes causes a great variety of constructions in the same sentence.

NOTE 2. The aorist indicative is not changed to the optative in dependent clauses, to avoid confusion with the aorist subjunctive, which is regularly so changed. In dependent clauses in which confusion would be impossible (as in *causal* sentences), which never have a subjunctive, even an aorist indicative may become optative.

NOTE 3. A dependent optative of course remains unchanged in all indirect discourse.

§ 248. The principles of § 247 apply also to *any dependent clause* (in a sentence of any kind) which expresses indirectly the *past thoughts* of any person, even of the speaker himself.

This applies especially to the following constructions:—

1. Clauses depending on an infinitive after verbs of *wishing, commanding, advising, &c.*; as these verbs imply *thought*, or the *expression of thought*, although the infinitive after them is *not* in indirect discourse (§ 246, Note).

2. Clauses containing a protasis with the apodosis implied in the context (§ 226, Note), or with the apodosis expressed in a verb like *θαυμάζω* (§ 228).

3. Temporal clauses expressing a *past intention*, especially those introduced by *ἔως* or *πρίν* after past tenses.

4. Even ordinary relative sentences, which would regularly take the indicative.

This affects the construction of course only after past tenses.

E. g.

(1.) *'Εβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο, they wished to go if this should happen.* (Here *ἐβούλοντο ἐλθεῖν* ἐὰν τοῦτο γένηται might be used, expressing the form, *if this shall happen*, in which the wish would be conceived.) *'Εκέλευσεν δὲ τι δύναιντο λαβόντας μεταδιώκειν; he commanded them to take what they could and pursue* (he said δέ τι ἀν δύνησθε, *what you can*, and therefore we might have had δέ τι ἀν δύνωνται). *Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίους, ἡν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, they instructed them not to engage in a sea fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing.* (Here the direct forms are retained, for which εἰ μὴ πλέοιεν καὶ μέλλοιεν might have been used.)

(2.) *"Οἰκτειρον, εἰ ἀλώσοιντο, they pitied them, in case they should be captured* (the thought being εἰ ἀλώσονται, which might have been retained). *Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἰ τῶν ἄγριων τι φανεῖη θηρίων, he sends (sent) guards, to guard him and (to be ready) in case any of the savage beasts should appear* (the thought being ἐάν τι φανῇ). *Ταῦλα, ἡν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, they made the other preparations (to be ready) in case the Athenians should still venture a naval battle.* *"Εχαιρον ἀγαπῶν εἰ τις ἔάσοι, I rejoiced, being content if any one would let it pass* (the thought was ἀγαπῶ εἰ τις ἔάσει). *'Εθαύμαζε εἰ τις ἀργύριον πράττοιτο, he wondered that any one demanded money; but in the same book (Xen. Mem. I.) we find ἔθαύμαζε δέ εἰ μὴ φανερὸν αὐτοῖς ἐστιν, he wondered that it was not plain.*

(3.) *Σπονδὰς ἐποιήσαντο ἔως ἀπαγγελθείη τὰ λεχθέντα εἰς Λακεδαιμονα, they made a truce, (to continue) until what had been said should be reported at Sparta (their thought was ἔως ἀπαγγελθῇ, which might have been retained). Οὐ γάρ δή σφεας ἀπίει ὁ θεὸς τῆς ἀποκίνης, πρὶν δὴ ἀπίκοινται ἐς αὐτὴν Λιβύην, i. e. until they should come, &c. (where ἀπίκοιντο might have been used). Hdt.*

(4.) *Καὶ γῆτε σῆμα ιδεόθαι, δέ ττι ῥά οἱ γαμβροῖο πάρα Προίτου*

φέροιτο, he wished to see the token, which he was bringing (as he said) from Proetus. Κατηγόρεον τῶν Αἰγαντέων τὰ πεποιήκοτεν προδότες τὴν Ἑλλάδα, *they accused the Aeginetans for what (as they said) they had done in betraying Greece.*

For the same principle in causal sentences, see § 250, Note.

NOTE. On this principle, final and object clauses with *ἴνα, ὅπως, ὡς, μή, &c.*, admit the double construction of indirect discourse, and allow either the subjunctive or future indicative (as the case may be) to stand unchanged after secondary tenses. (See § 216, 2.) The same principle extends to all conditional and conditional relative sentences depending on final or object clauses, as these too belong to the indirect discourse.

"Οπως AND "Ο IN INDIRECT QUOTATIONS.

§ 249. 1. In a few cases *ὅπως* is used for *ὡς* or *ὅτι* in indirect quotations, chiefly in poetry. E. g.

Τοῦτο μή μοι φράξ, *ὅπως οὐκ εἰ κακός, do not tell me this, that you are not base.* Soph.

2. Homer rarely uses *δ* (neuter of *ὅς*) for *ὅτι*. E. g.

Λεύσσετε γὰρ τό γε πάντες, δ μοι γέρας ἔρχεται ἀλλη, for you all see this, that my prize goes another way. Γεγνώσκων δ οι αὐτὸς ὑπέρεχε χεῖρας Ἀπόλλων, *knowing that Apollo himself held over him his hands.*

V. CAUSAL SENTENCES.

§ 250. Causal sentences express a *cause* or *reason*, and are introduced by *ὅτι, ὡς, because, ἐπεί, ἐπειδή, ὅτε, ὅπότε, since*, and by other particles of similar meaning. They take the indicative after both primary and secondary tenses. The negative particle is *οὐ*. E. g.

Κῆδετο γὰρ Δαναῶν, ὅτι ἡ θνήσκοντας δράτο, for he pitied the Danaï, because he saw them dying. "Οτε τοῦθ οὖτως ξει, προσήκει, &c., *since this is so, it is becoming, &c.*

NOTE. On the principle of indirect discourse (§ 248), the optative may be used in a causal sentence after a past tense, to imply that the cause is assigned on the authority of some other person than the speaker; as *τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὁν οὐκ ἐπεξάγοις, they abused Pericles, because (as they said) being general he did not lead them out.* Thuc. (This assigns the reason why the Athenians abused him, and does not show the historian's opinion.)

VI. EXPRESSION OF A WISH.

§ 251. 1. When a wish refers to the future, it is expressed by the optative, either with or without *εἴθε* or *εἰ γάρ*, *O that, O if*. The negative is *μή*, which can stand alone with the optative. E. g.

Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶν ἔχεις, for the present may you continue to do these things which you have now in hand. Hdt. *Εἴθε φίλος ἡμῶν γένοιο, O that you may become our friend.* *Μηκέτι ζώην ἔγώ, may I no longer live.* *Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, may I die when I shall no longer care for these things* (§ 235).

For the distinction between the present and aorist, and an example illustrating it, see § 202, 1.

2. When a wish refers to the present or the past, and it is implied that its object *is not* or *was not attained*, it is expressed by a secondary tense of the indicative with *εἴθε* or *εἰ γάρ*, which here cannot be omitted. The imperfect and aorist are distinguished here as in protasis (§ 222). E. g.

Εἴθε τοῦτο ἐπολειτο, O that he were doing this, or O that he had done this. *Εἴθε τοῦτο ἐποίησεν, O that he had done this; εἰ γάρ μη ἐγένετο τοῦτο, O that this had not happened.*

Εἴθε εἰχεις βελτίους φρένας, O that thou hadst a better understanding. *Εἰ γάρ τοσαύτην δύναμιν εἶχον, O that I had so great power.* *Εἴθε σοι τότε συνεγενόμην, O that I had then met with you.*

NOTE 1. The aorist ὥφελον of ὥφελω, *debeo*, and in Homer sometimes the imperfect ὥφελλον, are used with the infinitive in wishes, with the same meaning as the secondary tenses of the indicative; as *ὥφελε τοῦτο ποιεῖν, would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this (habitually)*; *ὥφελε τοῦτο ποιῆσαι, would that he had done this*.

"*Ωφελον* is negatived by *μή* (not *οὐ*), and it may even be preceded by *εἴθε* or *εἰ γάρ*; as *μή ποτ' ὥφελον λιπεῖν τὴν Σκύρον, O that I had never left Scyros;* *εἰ γάρ ὥφελον οἷοι τε εἴναι, O that they were able*, &c. As this is really an apodosis, like *ἴδει*, &c., with the infinitive (§ 222, N. 1), the use of *εἴθε*, *εἰ γάρ*, and *μή* with it is an anomaly.

NOTE 2. The two forms of wishes (§ 251) are elliptical forms of protasis, as is seen by *εἰ* in *εἴθε* and *εἰ γάρ* (sometimes in poetry the simple *εἰ*), and by the force of the different tenses.

VII. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS,
EXHORTATIONS, AND PROHIBITIONS.

§ 252. The imperative expresses a command, exhortation, or entreaty; as *λέγε*, *speak thou*; *φεῦγε*, *begone!* *έλθέτω*, *let him come*; *χαιρόντων*, *let them rejoice*.

NOTE. A singular combination of a command and a question is found in such phrases as *ολσθ' δ δρᾶσον*; *do — dost thou know what?*

§ 253. The *first person* of the subjunctive (generally *plural*) is used in exhortations. Its negative is *μή*. E.g.

Ἴωμεν, *let us go*; *ἴδωμεν*, *let us see*; *μὴ τοῦτο ποιῶμεν*, *let us not do this*.

NOTE. Both subjunctive and imperative may be preceded by *ἄγε* (*ἄγετε*), *φέρε*, or *ἴθι*, *come!* These words are used without regard to the number or person of the verb which follows; as *ἄγε μίμνετε πάντες*.

§ 254. In prohibitions, in the second and third persons, the *present imperative* or the *aorist subjunctive* is used with *μή* and its compounds. E.g.

Μὴ ποίει τοῦτο, *do not do this (habitually)*, or *do not go on doing this*; *μὴ ποιήσῃς τοῦτο*, *(simply) do not do this*. *Μὴ κατὰ τοὺς νόμους δικάσητε*. *μὴ βοηθήσῃτε τῷ πεπονθότι δεινά*. *μὴ εὐορκεῖτε*, *do not judge according to the laws*; *do not help him who has suffered outrages*; *do not abide by your oaths*.

The two forms have merely the usual distinction between the *present* and *aorist* (§ 202, 1).

NOTE. The *third person* of the *aorist imperative* sometimes occurs in prohibitions; very rarely the *second person*.

VIII. SUBJUNCTIVE LIKE FUTURE INDICATIVE IN HOMER.
— INTERROGATIVE SUBJUNCTIVE. — SUBJUNCTIVE AND FUTURE INDICATIVE WITH *Oὐ μή*.

§ 255. In Homer, the subjunctive sometimes has the force of a future indicative in independent sentences. E.g.

Οὐ γάρ πω τούτους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *for I never yet saw nor shall I ever see such men.* *Καὶ ποτέ τις εἴπη σιν*, *and some one will (or may) say.*

NOTE. This subjunctive may, like the future indicative, take *δύ* or *κέ* to form an apodosis. See § 209, 2.

§ 258. The first person of the subjunctive, and sometimes the third, may be used in questions of doubt, where a person asks himself or another *what he is to do*. It is negated by *μή*. It is often introduced by *βούλει* or *βούλεσθε* (in poetry *θέλεις* or *θέλετε*). E. g.

Εἴπω ταῦτα; shall I say this? or *βούλεις εἴπω ταῦτα; do you wish that I should say this?* *Ποῦ τράπω μας; ποὶ πορευθῶ; whither shall I turn? whither shall I go?* *Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; where now wilt thou that we sit down and read?* *Τί τις εἴω τοῦτο φῆ; what shall any one (i. e. I) say this is?*

So in *τί πάθω; what will become of me? what harm will it do me?* (lit. *what shall I undergo?*).

§ 257. The subjunctive and future indicative are used with the double negative *οὐ μή* in the sense of the future indicative with *οὐ*, but with more emphasis. E. g.

Οὐ μὴ πίθηται, he will not obey. *Οὔτε γάρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, for there is not, nor has there been, nor will there ever be, &c.* *Οὐ ποτέ ἐξ ἐμοῦ γε μὴ πάθης τόδε, you never shall suffer this at my hands.* *Οὐ τοι μήποτε σε . . . ἀκοντά τις ἄξει, no one shall ever take you against your will, &c.*

The double negative here seems to have merely the force of emphasis, and the subjunctive is a relic of the old usage (§ 255). The aorist subjunctive is generally used in these expressions.

NOTE. This construction in the *second person* sometimes expresses a strong *prohibition*: as *οὐ μὴ καταβήσει, do not come down* (lit. *you shall not come down*). The future indicative and the aorist subjunctive are both allowed in this sense. The imperative force is to be explained as in § 200, N. 8.

THE INFINITIVE.

§ 258. The infinitive has the force of a neuter verbal noun, and may take the neuter article in all its cases. It may at the same time, like a verb, have a subject or object; and it is qualified by adverbs, not by adjectives.

§ 259. The infinitive as nominative may be the sub-

ject of a finite verb, especially of an impersonal verb (§ 134, N. 2) or of *ἐστι*; or it may be a predicate (§ 136). As accusative it may be the subject of another infinitive. E. g.

Συνέβη αὐτῷ ἐλθεῖν, it happened to him to go; ἐξῆν μένειν, it was possible to remain; δεῖ αὐτὸν μένειν, he must remain; ήδυ πολλοὺς ἔχοντας ἔχειν, is it pleasant to have many enemies? Φησὶ δεῖν τοῦτο ποιῆσαι, he says it is necessary to do this (ποιῆσαι is subject of δεῖν). Τὸ γνῶναι ἐπιστήμην λαβεῖν ἔστω, to learn is to acquire knowledge. Τοῦτο ἔστι τὸ ἀδικεῖν, this is to commit injustice. Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἀλλο ἔστιν ή δοκεῖν σοφὸν εἶναι μὴ ὄντα, for to fear death is nothing else than to seem to be wise without being so.

NOTE. These infinitives usually stand without the article; but whenever it is desired to emphasize the infinitive, or to make the subject more prominent than the predicate (see the last examples), the article can be added.

§ 260. The infinitive *without the article* may be the object of a verb. It generally has the force of an object accusative, sometimes that of a cognate accusative, and sometimes that of an object genitive.

1. The object infinitive not in indirect discourse may follow any verb whose action implies another action as its object. Such verbs are in general the same in Greek as in English, and others must be learned by practice. E. g.

Βούλεται ἐλθεῖν, he wishes to go; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, he wishes the citizens to be warlike; παρανοῦμέν σοι μένειν, we advise you to remain; προεῖλετο πολεμῆσαι, he preferred to make war; κελεύει σε μὴ ἀπελθεῖν, he commands you not to depart; ἀξιῶσιν ἀρχεῖν, they claim the right to rule; ἀξιῶται θανεῖν, he is thought to deserve to die; δέομαι ὑμῶν συγγνώμην μοι ἔχειν, I ask you to have consideration for me. Σο κωλύει σε βαδίζειν, he prevents you from marching; οὐ πέφυκε δουλεύειν, he is not born to be a slave; ἀναβάλλεται τοῦτο ποιεῖν, he postpones doing this; κινδυνεύει θανεῖν, he is in danger of death.

The tenses here used are chiefly the present and aorist, and these do not differ in their time (§ 202, 1, 2, and 3). In this construction the infinitive has no more reference to time than any other verbal noun would have. Its negative is *μή* (§ 283, 3).

2. The object infinitive in indirect discourse follows a verb

implying *thought* or the *expression of thought* or some equivalent phrase. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See § 246, with the examples and Note.

NOTE 1. Of the three common verbs meaning *to say*, *φημί* regularly takes the infinitive in indirect discourse, *εἰπον* takes *στί* or *ώς* with the indicative or optative, and *λέγω* allows either construction.

NOTE 2. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as *ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ*, (*ἔφη*) *ἀνεργμένην καταλαμβάνειν τὴν θύραν*, and *when they came to the house*, &c. Herodotus allows this even after *εἰ*, *if*, and *διότι*, *because*.

§ 261. 1. The infinitive without the article limits the meaning of many adjectives and nouns. E. g.

Δυνατὸς ποτεῖν τοῦτο, *able to do this*; *δεινὸς λέγειν*, *skilled in speaking*; *ἄξιος τοῦτο λαβεῖν*, *worthy to receive this*; *πρόθυμος λέγειν*, *eager to speak*; *μαλακοὶ καρτερεῖν*, (*too*) *effeminate to endure*; *ἐπιστήμων λέγειν τε καὶ σιγᾶν*, *knowing how both to speak and to be silent*.

Ἀνάγκη ἔστι πάντας ἀπελθεῖν, *there is a necessity that all should withdraw*; *κίνδυνος ἦν αὐτῷ παθεῖν τι*, *he was in danger of suffering something*; *ὥρα ἀπιέναι*, *time to go away*; *ἔλπιδας ἔχει τοῦτο ποιῆσαι*, *he has hopes of doing this*.

NOTE. Adjectives of this class are especially those denoting *ability*, *fitness*, *desert*, *readiness*, and their opposites; and, in general, those corresponding in meaning to verbs which take the infinitive (§ 260, 1). Nouns of this class are such as form with a verb (generally *εἰμί*) an expression equivalent to a verb which takes the infinitive. Most nouns take the infinitive *with the article* as an adnominal genitive (§ 262, 2).

2. Any adjective or adverb may take the infinitive without the article as an accusative of *specification* (§ 160, 1). E. g.

Θέαμα αἰσχρὸν ὄραν, *a sight disgraceful to behold*; *λόγοι ὑμῖν χρησιμότατοι ἀκοῦσαι*, *words most useful for you to hear*; *τὰ χαλεπώτατα εὑρεῖν*, *the things hardest to find*; *πολιτεία χαλεπὴ συζήν*, *a government hard to live under*. *Καλλισταὶ δεῖν*, *in a manner most delightful to behold*.

This infinitive is always active rather than passive; as *πρᾶγμα*

χαλεπὸν ποιεῖν, a thing hard to do, rather than χαλεπὸν ποιεῖσθαι, hard to be done.

NOTE. Nouns and even verbs may take the infinitive on this principle; as *θαῦμα ἵδεσθαι, a wonder to behold.* Ἀριστεύεσκε μάχεσθαι, *he was the first in fighting* (like *μάχην*). Hom.

§ 262. 1. The infinitive may depend on a preposition, in which case the article *τοῦ, τῷ, or τό* must be prefixed. E. g.

Πρὸ τοῦ τοὺς ὄρκους ἀποδοῦναι, before taking the oaths; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, besides receiving nothing by the embassy; διὰ τὸ ξένος εἶναι οὐκ ἀν οἴει ἀδικηθῆναι, you think you would not be wronged on account of your being a stranger.

2. The genitive and dative of the infinitive, *with the article*, can stand in most of the constructions belonging to those cases; as in that of the adnominal genitive, the genitive after a *comparative* or after verbs and adjectives, the dative of *manner, means, &c.*, the dative after verbs and adjectives, and sometimes in that of the genitive of *cause or purpose* (§ 173, 1). E. g.

Τοῦ πιεῖν ἐπιθυμία, a desire to drink; κρείττον τοῦ λαλεῖν, better than prating; ἐπέσχομεν τοῦ δακρύειν, we ceased our weeping (§ 263); ἀήθεις τοῦ κατακούειν τινός εἰσιν, they are unused to obeying any one. Τῷ φανερὸς εἶναι τοιοῦτος ὁν, by having it evident that he was such a man; τῷ κοσμίῳ ζῆν πιστεύειν, to trust in an orderly life; ἵσον τῷ προστέγειν, equal to lamenting beforehand. Μίνως τὸ ληστικὸν καθῆρει, τοῦ τὰς προσόδους μᾶλλον λέγαι αὐτῷ, Minos put down piracy, that his revenues might come in more abundantly. Thuc.

§ 263. 1. Verbs and expressions denoting *hindrance* or *freedom* from anything allow either the infinitive with *τοῦ* (§ 262, 2) or the simple infinitive (§ 260, 1). As the infinitive after such verbs can take the negative *μή* without affecting the sense (§ 283, 6), we have a third and fourth form, still with the same meaning. (See Note, and § 263, 2.) E. g.

Εἴργει σε τοῦτο ποιεῖν, εἴργει σε τοῦ τοῦτο ποιεῖν, εἴργει σε μὴ τοῦτο ποιεῖν, εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, all meaning he prevents you from doing this. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλῦσαι, they could not hinder Philip from passing through. Τοῦ δὲ

δραπετεύειν ἀπέιργουσι, *they restrain them from running away.*
 Ὁπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, *which prevented (him) from ravaging Peloponnesus.* Ἐξει αὐτοὺς τοῦ μὴ καταδῦναι, *it will keep them from sinking.*

NOTE. When the leading verb is negative (or interrogative implying a negative), the double negative *μὴ οὐ* is generally used rather than the simple *μὴ* with the infinitive (§ 283, 7), so that we can say οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this.* Τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

2. The infinitive with *τὸ μὴ* is sometimes used after expressions denoting *hindrance*, and also after all which even imply *prevention*, *omission*, or *denial*. This infinitive with *τὸ* is less closely connected with the leading verb than are the forms just mentioned (1), and it may often be considered an accusative of *specification* (§ 160, 1), and sometimes (as after verbs of *denial*) an *object accusative*. Sometimes it expresses merely a *result*. E. g.

Τὸν ὄμιλον εἴργον τὸ μὴ τὰ ἔγγὺς τῆς πόλεως κακουργεῖν, *they prevented the crowd from injuring the neighboring parts of the city.* (This adds a *fifth* form *εἴργει σε τὸ μὴ τοῦτο ποιεῖν* to the four already given in § 263, 1, as equivalents of the English *he prevents you from doing this*). Κίμωνα παρὰ τρεῖς ἀφέσαν ψήφους τὸ μὴ θανάτῳ ζημιώσας, *they allowed Cimon by three votes to escape the punishment of death; lit. they let him off (so as) not to punish him with death.*

Here, as above (1, Note), *μὴ οὐ* is used when the leading verb is negative; as οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, *for this will not at all suffice to prevent him from falling.*

§ 264. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by the article, the whole standing as a single noun in any ordinary construction. E. g.

Τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι, πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροτον, ἢν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εἰνοίας εἰεργέτημ' ἢν ἔγωγε θείην, *but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we shall wish to use it,—this I should ascribe as a benefaction to their good-will.* Dem. (Here the whole sentence *τὸ . . . χρῆσθαι* is the object of *θείην*.)

§ 265. The infinitive without the article may express a *purpose*. E. g.

Oi ἀρχοντες, οὓς εἶλεσθε ἀρχεῖν μον, the rulers, whom you chose to rule me. Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, they delivered the city to them to guard. Άι γυναῖκες πιεῖν φέρουσαι, the women bringing them (something) to drink.

NOTE. In Homer, where *ὅστε* is seldom used in its sense of *so as*, the simple infinitive may express a *result*; as *τίς σφωε ξυνέηκε μάχεσθαι*, *who brought them into conflict, so as to contend?*

Such expressions as *μείζον ἡ φέρειν*, *too great to bear*, are to be explained on the same principle.

§ 266. 1. The infinitive after *ὅστε*, *so that, so as*, expresses a *result*. E. g.

Ὕπ πεπαιδευμένος οὕτως, ὅστε πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα, he had been so educated as very easily to have enough. Σὺ δὲ σχολάζεις, ὅστε θαυμάζειν ἐμέ, and you delay, so that I wonder.

2. The infinitive after *ὅστε* sometimes expresses a *condition*, like that after *ἐφ' ὦ* or *ἐφ' ὥτε*; and sometimes a *purpose*, like a final clause. E. g.

Ἐξὸν αὐτοῖς τῶν λοιπῶν ἀρχεῖν Ἑλλήνων, ὅστ' αὐτοὺς ὑπακούειν βασιλεῖ, it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King. Πᾶν ποιῶντις ὅστε δίκην μὴ διδόνατι, they do everything, so that they may not suffer punishment (ἴτα μὴ διδώσι might have been used).

NOTE 1. *Ως* sometimes takes the infinitive like *ὅστε*, generally to express a *result*, seldom to express a *purpose*.

NOTE 2. *Ωστε* may also take the indicative to express a *result* (§ 237). *Ωστε* in Homer usually means *as*, like *ὅσπερ*. (See § 265, Note.)

§ 267. The infinitive follows *ἐφ' ὦ* or *ἐφ' ὥτε*, *on condition that, for the purpose of*. E. g.

Αφίεμεν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ὧτε μηκέτι φιλοσοφεῖν, we release you, but on this condition, that you shall no longer be a philosopher. Αἰρεθέντες ἐφ' ὧτε ξυγγράψαι νόμους, chosen for the purpose of compiling laws.

For the future indicative after these words, see § 236, N. 2.

§ 268. The infinitive may stand *absolutely* in parenthetical phrases, generally with *ώς* or *ὅσον*. E. g.

Τὸ Δέλτα ἐστὶ νεωστὶ, ὡς λόγῳ εἰπεῖν, ἀναπεφηνός, the *Delta* has recently, so to speak, made its appearance. So ὡς ἔπος εἰπεῖν, so to speak; ὡς συντόμως (or συνελόντι, § 184, 5) εἰπεῖν, to speak concisely; τὸ ξύμπαν εἰπεῖν, on the whole; ὡς ἀπεικάσαι, to judge (i. e. as far as we can judge); ὅσον γέ μ' εἰδέναι, as far as I know; ὡς ἐμοὶ δοκεῖν, or ἐμοὶ δοκεῖν, as it seems to me; οὐ πολλῷ λόγῳ εἰπεῖν, not to make a long story, in short. So δλίγου δεῖν, to want little, i. e. almost; in which δεῖν can be omitted.

NOTE. In certain cases εἰναι seems to be superfluous; especially in ἐκῶν εἰναι, willing or willingly, which generally stands in a negative sentence. So τὸ νῦν εἰναι, at present; τὸ τῆμερον εἰναι, to-day; τὸ ἐπ' ἐκείνοις εἰναι, as far as depends on them, and some other phrases.

§ 269. The infinitive is sometimes used like the imperative, especially in Homer. E. g.

Μή ποτε καὶ σὺ γυναικί περ ἥπιος εἰναι, be thou never indulgent to thy wife. The subject is here in the nominative; but in the three next constructions it is in the accusative.

§ 270. The infinitive sometimes expresses a wish, like the optative. This occurs chiefly in poetry. E. g.

Ζεῦ πάτερ, ή Αἴαντα λαχεῖν ή Τυδέος νιόν, Father Zeus, may the lot fall either on Ajax or on the son of Tydeus. Hom.

§ 271. In *laws*, *treaties*, and *proclamations*, the infinitive often depends on ἐδοξε or δέδοκται, be it enacted, or κελεύεται, it is commanded; which may be expressed in a previous sentence or understood. E. g.

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνου, &c., and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder, &c. Ἐτη δὲ εἰναι τὰς σπουδὰς πεντήκοντα, and that the treaty shall continue fifty years.

§ 272. The infinitive, with or without τό, may be used to express surprise or indignation. E. g.

Τῆς μωρίας· τὸ Δία νομίζειν, ὅντα τηλικούτοντι, what folly! to believe in Zeus when you are so big! So in Latin: Mene incepto destere victimam!

§ 273. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, it is said, in a preceding sentence. E. g.

Ἄπικοιένοντος δὲ ἐς τὸ Ἀργος, διατίθεσθαι τὸν φόρτον, and coming to Argos, they were (it is said) setting out their cargo for sale (διατίθεσθαι is an imperfect infinitive, § 203, N. 1). Hdt. I. 1. See Hdt. I. 24, and Xen. Cyr. I. 3, 5.

§ 274. *Πρίν, before, before that, until*, besides taking the indicative, subjunctive, and optative (§ 240), also takes the infinitive. This happens in Attic Greek chiefly after *affirmative* sentences, but in Homer without regard to the leading verb. E. g.

Ἀποπέμποντιν αὐτὸν πρὶν ἀκοῦσαι, they send him away before he hears. Μεσσήνην εἰλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom.

See the rules for *πρίν* with the finite moods, § 240.

NOTE. *Πρὶν* *ἢ*, *πρότερον* *ἢ*, *πρόσθεν* *ἢ*, *before that, sooner than*, and even *υστερον* *ἢ*, *later than*, may take the infinitive like *πρίν* alone. See § 240, Note.

THE PARTICIPLE.

§ 275. The participle is a verbal adjective, and has three uses. First, it may express a simple *attribute*, like an ordinary adjective; secondly, it may define the *circumstances* under which an action takes place; thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the infinitive.

§ 276. 1. The participle, like any other adjective, may qualify a noun. Here it must often be translated by a relative and a finite verb, especially when it is preceded by the article. E. g.

Πόλις καλλει διαφέροντα, a city excelling in beauty; ἀνὴρ καλῶς πεπαιδευμένος, a man who has been well educated (or a well-educated man); οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, the ambassadors who were sent by Philip; ἄνδρες οἱ τοῦτο ποιήσοντες, men who are to do this.

2. The participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to *he who* or *those who* with a finite verb. E. g.

Οἱ πεπεισμένοι, those who have been convinced; παρὰ τοῖς ἀρ-

στοις δοκοῦσιν εἴναι, among those who seem to be best; δ τὴν γνώμην ταύτην εἰπών, the one who gave this opinion; τοῖς Ἀρκάδων σφετέροις οὗσιν εὐμάχοις προεῖπον, they proclaimed to those who were their allies among the Arcadians.

§ 277. The participle may define the *circumstances* of an action. It expresses the following relations:—

1. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (§ 204). E. g.

Ταῦτα ἔπειρα τορατηγῶν, he did this while he was general; ταῦτα πράξει τορατηγῶν, he will do this while he is general; τυραννεύσας δὲ ἐτῇ τρίᾳ Ἰππίας ἔχώρει ἐς Σίγειον, and when he had been tyrant three years, he withdrew to Sigeum.

2. *Cause, manner, means*, and similar relations, including *manner of employment*. E. g.

Λέγω δὲ τούτους ἔτεκα, βούλομενος δόξαι σοι ὅπερ ἐμοί, and I speak for this reason, because I wish that to seem good to you which, &c. Προειδέτο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ή παρανομῶν ζῆν, he preferred to die abiding by the laws rather than to live transgressing them; τοῦτο ἐποίησε λαθόν, he did this secretly; ἀπεδήμει τριηραρχῶν, he was absent on duty as trierarch. Ληζόμενοι ζῶσιν, they live by plunder.

3. *Purpose or intention*; generally expressed by the *future* participle. E. g.

*Ηλθε λυσόμενος θύγατρα, he came to ransom his daughter. Hom. Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτήσοντας, to send ambassadors to say this and to ask for Lysander.

4. *Condition*; the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See § 226, 1, where examples will be found.

5. *Opposition or limitation*; where the participle is generally to be translated by *although* and a verb. E. g.

*Ολίγα δυνάμενοι προορᾶν, πολλὰ ἐπιχειροῦμεν πράττειν, although we are able to foresee few things, we try to do many things.

6. Any attendant circumstance, the participle being merely *descriptive*. E. g.

*Ἐρχεται τὸν γιὸν ἔχοντα, she comes bringing her son; παραλα-

βόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *taking the Boeotians with them, they marched against Pharsalus.*

NOTE 1. The adverbs *ἀμα*, *μεταξύ*, *εὐθύς*, *αὐτίκα*, and *ἐξαι-φυῆς* are often connected (in position and in sense) with the *temporal* participle, while grammatically they qualify the verb of the sentence; as *ἀμα καταλαβόντες προσεκέατο σφι*, *as soon as they overtook them they pressed hard upon them*; *Νεκὼς μεταξὺ ὄρυσσων ἐπαύσατο*, *Necho stopped while digging (the canal)*. Hdt.

The participle denoting *opposition* is often strengthened by *καίπερ* or *καὶ*, *although*, in the poets also *καί . . . περ*; as *ἐποικείρω νιν, καίπερ δύντα δυσμενῆ*, *I pity him, although he is an enemy.*

NOTE 2. The participles denoting *cause* or *purpose* are often preceded by *ὡς*. This shows that they express the idea of the subject of the leading verb or that of some other person prominent in the sentence, *without implying* that it is also the idea of the speaker or writer, as *τὸν Περικλέα ἐν αἰτίᾳ είχον ὡς πείσαντα σφᾶς πολεμεῖν*, *they found fault with Pericles, on the ground that he had persuaded them to the war*; *ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι*, *they are indignant, because (as they say) they have been deprived of some great blessings.*

The participle denoting *cause* is often emphasized by *ἄτε*, *οἷον*, or *οἴα*, *as, inasmuch as*; but these particles have no such force as *ὡς* (above); as *ἄτε παῖς ὁν, ἥδετο, inasmuch as he was a child, he was pleased.*

NOTE 3. *Ωσπέρ*, *as*, before a *conditional* participle, generally belongs to an implied apodosis, to which the participle forms the protasis; as *ὡσπέρ ἥδη σαφώς εἰδότες, οὐκ ἔθέλετ' ἀκούειν*, *you are unwilling to hear, as (you would be) if you already knew it well.* Here *ὡσπέρ* means merely *as*; the *if* belongs to the participle. Compare *ὡσπέρ εἰ λέγοις, as if you should say.*

§ 278. 1. When a participle denoting any of the relations included in § 277 belongs to a noun which is not connected with the main construction of the sentence, they stand together in the *genitive absolute*.

See § 183, and the examples there given. All the particles mentioned in the notes to § 277 can be used here.

2. The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the *genitive absolute*. So with passive participles and *ὄν* when they are used impersonally. E. g.

Οἱ δὲ οὐ βοηθήσατε, δέον, ὑγεῖς ἀπῆλθον; and did those who brought no aid when it was needed escape safe and sound? So εὖ δὲ παρασχόν, and when a good opportunity offered; οὐ προσῆκον, improperly (it being not becoming); προσταχθέντες μοι, when I had been commanded; εἰρημένον, when it has been said; ἀδύνατον δν, it being impossible; ἀπόρρητον πάλει (sc. δν), when it is forbidden by the state.

NOTE. The participles of personal verbs sometimes stand with their nouns in the accusative absolute, but very seldom unless they are preceded by ὡς or διπερ.

§ 279. The participle may be used to limit the meaning of certain verbs, in a sense which often resembles that of the infinitive (§ 260, 1).

1. In this sense the participle is used with verbs signifying *to begin, to continue, to endure, to cease (or cause to cease), to represent, to find, and some others.* E. g.

Ἄρξομαι λέγων, I will begin to speak; παῦσαι λέγοντα, cease speaking; οὐκ ἀνέξομαι ζῶν, I shall not endure to live; τοῦτο ἔχων διατελεῖ, he continues to have this; πεποίηκε τοὺς ἐν Ἀΐδων τὸν ἀεὶ χρόνον τιμωρούμενούς, he has represented those in Hades as suffering continual punishment. Εὑρε Κρονίδην ἀτερ ἡμενον ἀλλων, she found the son of Kronos sitting apart from the others. Hom.

2. With the following verbs the participle contains the leading idea of the expression: *λανθάνω, to escape the notice of; τυγχάνω, to happen; φθάνω, to anticipate.* The aorist participle here does not denote past time, but coincides in time with the verb (§ 204, N. 2). E. g.

Δῆστε διαφθαρέντες, you will be corrupted before you know it. Έτυχον καθήμενος ἐνταῦθα, I happened to be sitting there; ἔτυχε κατὰ τοῦτο τοῦ καιροῦ ἐλθών, he happened to come (not to have come) just at that time. Έφθησαν τοὺς Πέρσας ἀπικόμενοι, they came before the Persians. Hdt. Οὐδὲ ἄρα Κίρκην ἐλθόντες ἐλήθομεν, nor did we come without Circe's knowing it. Hom. See examples under § 204, N. 2.

The *perfect* participle here has its ordinary force.

NOTE. The participle with *διατελέω, to continue* (§ 279, 1), *οἴχομαι, to be gone* (§ 277, 2), *θαυμίζω, to be wont or to be frequent*, and some others, expresses the leading idea; but the aorist participle with these has no peculiar force; as *οἴχεται φεύγων, he has taken flight* (§ 200, N. 3); *οὐ θαυμίζεις καταβαίνων εἰς τὸν Πειραιᾶ, you don't come down to the Peiraeus very often.*

3. With verbs signifying *to overlook* or *to allow* (*περιοράω* and *ἐφοράω*, with *περιεῖδος* and *ἐπεῖδος*, sometimes *εἶδος*), the participle is used in the sense of the object infinitive (§ 260, 1), the present and aorist participles differing merely as the present and aorist infinitives would differ in similar constructions (§ 202, 1). E. g.

Μή περιδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν, *let us not allow Lacedaemon to be insulted and despised.* Μή μ' ἰδεῖν θαυόν θ' ὥπ' ἀστῶν, *not to see me killed by citizens.* Eur. Τλῆναι σε δρῶσαν, *that thou shouldst take courage to do.* Soph. Περιδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged.* Thuc. II. 18. (But in II. 20, we find *περιδεῖν τὴν γῆν τμηθῆναι*, referring to the same thing.) See § 204, N. 2.

§ 280. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of the indicative or optative.

Such verbs are chiefly those signifying *to see*, *to perceive*, *to know*, *to hear* or *learn*, *to remember*, *to forget*, *to show*, *to appear*, *to prove*, *to acknowledge*, and *ἀγγέλλω*, *to announce*.

See § 246 and examples; and § 211 for examples of the participle with *ἄντει* representing both indicative and optative with *ἄντει*.

NOTE 1. *Δῆλος εἴμι* and *φανερός εἴμι* take the participle in indirect discourse, where we use an impersonal construction; as *δῆλος ἦν οἰόμενος*, &c., *it was evident that he thought*, &c. (like *δῆλον ἦν ὅτι οἴοιτο*).

NOTE 2. With *σύνοιδα* or *συγγιγνώσκω* and a dative of the reflexive, a participle may be in either the nominative or dative; as *σύνοιδα ἔμαντρῳ ἡδικημένῳ* (or *ἡδικημένος*), *I am conscious to myself that I have been wronged.*

NOTE 3. Most of the verbs included in § 280 may take a clause with *ὅτι* in indirect discourse.

Most of them are found also with the infinitive. *Οἶδα* takes the infinitive regularly when it means *I know how*; as *οἶδα τοῦτο μαθεῖν*, *I know how to learn this* (but *οἶδα τοῦτο μαθών*, *I know that I learned this*).

NOTE 4. *Ως* may be used before this participle in the sense explained in § 277, N. 2. The genitive absolute with *ώς* is sometimes found where we should expect the participle to agree with the object of the verb; as *ώς πολέμου δυτος παρ' ὑμῶν ἀπαγγελῶ*; *shall I*

announce from you that there is war? (lit. *assuming that there is war, shall I announce it from you?*), where we might have πόλεμον ὅτια ἀπαγγελῶ; with less emphasis.

VERBAL ADJECTIVES IN -τέος AND -τέον.

§ 281. The verbal in -τέος has both a *personal* and an *impersonal* construction.

1. In the personal construction it is *passive* in sense, and expresses *necessity*, like the Latin participle in -dus. E. g.

‘Ωφελητέα σοι ή πόλις ἔστιν, *the city must be benefited by you.* “Ἄλλας μεταπεμπτέας είναι (ἔφη), *he said that other (ships) must be sent for.* “Ο λέγω ρητέον ἔστιν, *what I say must be spoken.*

The noun denoting the agent is in the dative (§ 188, 4).

2. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with ἔστι expressed or understood. It is *active* in sense, and is equivalent to δεῖ with the infinitive.

The agent is generally expressed by the dative, sometimes by the accusative. These verbs may have an object like their verbs. E. g.

Ταῦτα ἡμῖν (ορ ἡμᾶς) ποιητέον ἔστιν, *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι, § 184, 2, N. 1). Οιστέον τάδε, *we must bear these things* (sc. ἡμῖν). Τί ἀν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* ‘Εψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (== δεῖν πολεμεῖν). Τοὺς ξυμάχους οὐ παραδοτέα τοῖς Ἀθηναῖοις, *we must not abandon our allies to the Athenians.*

The Latin has this construction (but seldom with verbs which take an object accusative); as *Eundum est tibi* (τέον ἔστι σοι), — *Moriendum est omnibus*, — *Bello utendum est nobis* (τῷ πολέμῳ χρηστέον ἔστιν ἡμῖν), *we must go to war.* (See Madvig's Latin Grammar, § 421.)

INTERROGATIVE SENTENCES.

§ 282. 1. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative ὅτις (sometimes ὃς) and most other relative words may be used in indirect questions. (See § 149.)

2. The principal *direct* interrogative particles are η and δρα.

These imply nothing as to the answer expected; but *ἀρα οὐ* implies that an *affirmative*, *ἀρα μή* that a *negative*, answer is expected. *Οὐ* and *μή* alone are often used with the same force as with *ἀρα*. So *μῶν* (for *μὴ οὖν*). E. g.

**Η σχολὴ ἔσται; will there be leisure?* **Ἄρ' εἰσὶ τινες ἀξιαὶ; are there any deserving ones?* **Ἄρ' οὐ (or Οὐ) βούλεσθε ἐλθεῖν; do you not wish to go (i. e. you wish, do you not)?* **Ἄρα μὴ βούλεσθε ἐλθεῖν; (or Μὴ βούλεσθε; or Μῶν βούλεσθε;)* do you wish to go (you don't wish to go, do you)? This distinction between *οὐ* and *μή* does not apply to the interrogative subjunctive (§ 256), which allows only *μή*.

3. **Αλλο τι η; is it anything else than?* or simply *ἀλλο τε;* is sometimes used as a direct interrogative. E. g.

**Αλλο τι η ἀδικοῦμεν; are we not (are we anything else than) in the wrong?* — *ἀλλο τι δομολογοῦμεν; do we not agree?*

4. *Indirect* questions may be introduced by *εἰ*, *whether*; and in Homer by *η* or *ἡε*. E. g.

**Ηρώησα εἰ βούλοιτο ἐλθεῖν, I asked whether he wished to go.* **Ωιχετο πευσόμενος η που ξε' εἴης, he was gone to inquire whether possibly you were still living.* Hom.

5. *Alternative* questions (both direct and indirect) may be introduced by *πότερον* (*πότερα*) . . . *η*, *whether . . . or*. *Indirect* alternative questions can also be introduced by *εἰ . . . η*, *εἴτε . . . εἴτε, εἴτε . . . η*, *whether . . . or*; and in Homer by *η* (*ἡε*) . . . *η* (*ἡε*). E. g.

Πότερον ἔτις ἀρχεῖν η ἀλλον καθίστης; do you allow him to rule, or do you appoint another? **Εβουλεύετο εἰ πέμποιέν τινας η πάντες ζοιεν, he was deliberating whether they should send some or should all go.*

NEGATIVES.

§ 283. The Greek has two negative adverbs, *οὐ* and *μή*. What is said of each of these applies to its compounds, — *οὐδείς*, *οὐδέ*, *οὐτε*, &c., and *μηδείς*, *μηδέ*, *μήτε*, &c.

1. *Οὐ* is used with the indicative and optative in all *independent* sentences (except *wishes*, which are really elliptical protases, § 251, Note 2); also in *indirect discourse* after *ὅτι* and *ὅτε*, and in *causal* sentences. See Note, below.

2. *Μή* is used with the subjunctive and imperative in all constructions (except the Homeric subjunctive, § 255, which

has the force of a future indicative). μή is used in all *final* and *object* clauses after ἴρα , ἴπως , &c.; except after μή , *lest*, which takes oὐ . It is used in all *conditional* sentences, in relative sentences with an *indefinite antecedent* (§ 231) and the corresponding temporal sentences after ἔως , πρίν , &c. (§§ 239, 240), in relative sentences expressing a *purpose* (§ 236), and in all expressions of a *wish* (§ 251).

3. Μή is used with the infinitive in all constructions, both with and without the article, except that of *indirect discourse*. In indirect discourse it regularly has oὐ , to retain the negative of the direct discourse; but some exceptions occur.

4. When a participle expresses a *condition* (§ 277, 4) it takes μή ; so when it is equivalent to a relative with an *indefinite antecedent* (as $οἱ \text{μή} \text{ βουλόμενοι}$, *any who do not wish*). Otherwise it takes oὐ . In indirect discourse it sometimes, like the infinitive, takes μή irregularly.

5. Adjectives follow the same principle with participles, taking μή only when they do not refer to *definite* persons or things (i. e. when they can be expressed by a relative with an *indefinite antecedent*); as $οἱ \text{μή} \text{ ἀγαθοὶ πολῖται}$, (*any*) *citizens who are not good*, but $οἱ \text{oὐκ} \text{ ἀγαθοὶ πολῖται}$ means *special citizens who are not good*.

6. When verbs which contain a *negative* idea (as those of *hindering*, *forbidding*, *denying*, *concealing*, and *distrusting*) are followed by the infinitive, the negative μή can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can always be omitted in Greek. For examples see § 263.

7. When an infinitive would regularly be negated by μή , either in the ordinary way (3) or to strengthen a preceding negation (6), if its *leading verb* has a negative, it generally takes the double negative $\text{μὴ} \text{ oὐ}$. Thus $\text{δίκαιον} \text{ ἔστι} \text{ μὴ} \text{ τοῦτο} \text{ ἀφέναι}$, *it is just not to acquit him*, becomes, if we negative the leading verb, $\text{oὐ} \text{ δίκαιον} \text{ ἔστι} \text{ μὴ} \text{ oὐ} \text{ τοῦτο} \text{ ἀφέναι}$, *it is not just not to acquit him*. So $\text{ἄς} \text{ oὐχ} \text{ ὅσιόν} \text{ σοι} \text{ δν} \text{ μὴ} \text{ oὐ} \text{ βοηθεῖν} \text{ δικαιοσύνη}$, since (*as you said*) *it was a failure in piety for you not to assist justice*. Again, $\text{εἴργει} \text{ σε} \text{ μὴ} \text{ τοῦτο} \text{ ποιεῖν}$ (§ 263, 1), *he prevents you from doing this*, becomes, with εἴργει negatived, $\text{oὐκ} \text{ εἴργει} \text{ σε} \text{ μὴ} \text{ oὐ} \text{ τοῦτο} \text{ ποιεῖν}$, *he does not prevent you from doing this*.

Μή οὐ is used also when the leading verb is interrogative implying a negative; as τί ἐμποδὼν μή οὐχὶ ὑβριζομένους ἀποθανεῖν; what is there to prevent (us) from being insulted and perishing?

It is sometimes used with participles, or even nouns, to express an exception to a negative statement.

8. When a negative is followed by a *simple* negative (οὐ or μή) in the same clause, each retains its own force. If they belong to the same word or expression, they make an *affirmative*; as οὐδὲ τὸν Φορμίωνα οὐχ ὅρῃ, nor does he not see Phormio (i. e. he sees Phormio well enough). But if they belong to different words, each is independent of the other; as οὐ δέ ἐμπειριαρ γε οὐ φίσεις ἔχεις δὲ τι εἴπεις, it is not surely through inexperience that you will deny that you have anything to say; οὐ μόνον οὐ πειθούσιν, they not only do not obey; εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, if they had not refused to receive Proxenus.

But when a negative is followed by a *compound* negative in the same clause (or by several), the negation is strengthened; as δέντι τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸς δὲν ὑμῶν οὐδέποτε γένοιτο δῆμος, if it were not for this, no one of you would ever come to be of any value for anything. This does not apply to cases in which οὐ is merely interrogative (§ 282, 2).

For the double negative οὐ μή, see § 257.

NOTE. An exception to § 283, 1 occurs in indirect questions after εἰ, whether, in which μή can be used as well as οὐ. Also in the second part of an indirect alternative question (§ 282, 5) both οὐ and μή are allowed. Thus σκοπῶμεν εἰ πρέπει ή οὐ, let us look and see whether it is becoming or not; εἰ δέ ἀληθὲς ή μή, πειράσσομαι μαθεῖν, but I will try to learn whether it is true or not.

PART IV.

METRES.

§ 284. A VERSE is composed of portions called *feet*. The following are the feet of two and three syllables :—

<i>Trochee</i>	— —	<i>Dactyl</i>	— — —	<i>Amphibrach</i>	— — —
<i>Iambus</i>	— —	<i>Anapaest</i>	— — —	<i>Bacchius</i>	— — —
<i>Spondee</i>	— —	<i>Tribrach</i>	— — —	<i>Antibacchius</i>	— — —
<i>Pyrrhic</i>	— —	<i>Cretic</i>	— — —	<i>Molossus</i>	— — —

The following are the feet of four syllables :—

<i>Choriambus</i>	— — — —	<i>Ditrochee</i>	— — — —
<i>Ionic a majore</i>	— — — —	<i>Diambus</i>	— — — —
<i>Ionic a minore</i>	— — — —	<i>Dispondee</i>	— — — —
<i>Proceleusmatic</i>	— — — —	<i>Antispast</i>	— — — —

To these are to be added

Four *Paeons*, — — — —, — — — —, — — — —, — — — —;

And four *Epitrites*, — — — —, — — — —, — — — —, — — — —.

The *Dochmius* has five syllables, — — — — —.

§ 285. 1. Verses are called *Trochaic*, *Iambic*, *Dactylic*, &c. from their fundamental foot.

2. In most kinds of verse a *monometer* consists of one foot, a *diameter* of two feet, a *trimeter*, *tetrameter*, *pentameter*, or *hexameter*, of three, four, five, or six feet. But in trochaic, iambic, and anapaestic verses, which are measured by *dipodies* (i. e. pairs of feet), a monometer consists of one *dipody* (or two feet), a diameter of four feet, a trimeter of six feet, and a tetrameter of eight feet.

3. A verse which has an unfinished foot at the close is called *catalectic* (*κατάληκτος*, stopped short). A complete verse is called *acatalectic*.

Verses are called *catalectic in syllabam*, *in dissyllabum*, or *in trissyllabum*, according to the number of syllables which appear in the un-

finished foot. A verse *catalectic in syllabam* is sometimes said to be *hypercatalectic* (or *redundant*); thus a *trimeter catalectic in syllabam* can be called a *dimeter hypercatalectic*.

§ 286. 1. A long syllable is considered the metrical equivalent of two short ones, and is often resolved into these, as when a tribrach $\underline{\underline{\underline{v}}}$ stands for a trochee $\underline{\underline{v}}$ or an iambus $\underline{v}\underline{v}$. Two short syllables are often contracted into one long syllable, as when a spondee $\underline{\underline{v}}$ stands for a dactyl $\underline{\underline{\underline{v}}}$.

2. The last syllable of every verse is common (*syllaba anceps*), and may be considered long or short to suit the metre, without regard to its usual quantity. But the continuous *systems* described in § 298 allow this only at the end of the last verse.

§ 287. 1. The syllable of a foot on which the stress of voice (*ictus* or *rhythical accent*) falls is called the *arsis*; the rest of the foot is called the *thesis*. The *ictus* properly falls on a long syllable; as $\underline{\underline{v}}$, $\underline{\underline{v}}$, $\underline{\underline{\underline{v}}}$, $\underline{\underline{\underline{v}}}$, $\underline{\underline{\underline{v}}}$, $\underline{\underline{\underline{v}}}$, &c.

When a long syllable in the *arsis* is resolved into two short (§ 286, 1), the *ictus* properly belongs to the two, but is usually placed on the first. Thus a tribrach used for a trochee ($\underline{\underline{v}}$) is $\underline{\underline{\underline{v}}}$; a tribrach used for an iambus (\underline{v}) is $\underline{\underline{v}}$. So a spondee used for a dactyl ($\underline{\underline{v}}$) is $\underline{\underline{v}}$; a spondee used for an anapaest ($\underline{\underline{\underline{v}}}$) is $\underline{\underline{v}}$. Likewise a dactyl used for an anapaest is $\underline{\underline{v}}$. The spondee and tribrach have no natural *arsis* or *thesis*; and they are used only as metrical equivalents of feet which have these naturally marked by a long syllable.

2. The *ictus* was entirely independent of the word-accent, although we do not know how the two were distinguished or reconciled by the Greeks in reciting poetry.

We usually mark the *ictus* by our *accent* (as the only representative of the ancient *ictus* which we have), and neglect the word-accent or make it subordinate to the *ictus*.

§ 288. 1. Certain verses have an introductory foot prefixed to them, called a *basis*. A *basis* is generally a *trochee*, *iambus*, or *spondee*; sometimes a *tribrach*, *dactyl*, or *anapaest*.

2. A *single* syllable prefixed to a verse of which the first syllable has the *ictus* is called *anacrusis* (*ἀνάκρουσις*, *upward beat*).

§ 289. *Caesura* (i. e. *cutting*) of the foot occurs when a word

ends in the middle of a foot. This becomes important when it coincides with the *caesura of the verse*, which is a pause introduced into the verse to make it more melodious or to aid in its recital. In many verses the place of one or both of these caesuras is fixed. See § 293, 4; § 295, 4 and 5.

TROCHAIC VERSES.

§ 290. Trochaic verses are measured by dipodies (§ 285, 2). The trochaic dipody has the *last* syllable common, $\text{---} \text{---} \text{---}$. In trochaic verse, therefore, the tribrach $\text{---} \text{---}$ can stand in any place for the trochee; and the spondee can stand in all the *even* places, that is, in the *second* part of every dipody. The anapaest is sometimes used as the equivalent of the spondee. The dactyl is sometimes used in proper names.

§ 291. The following are the most common trochaic verses:—

1. The dimeter (acatalectic and catalectic),—

Φήσομεν πρὸς | τοὺς στρατηγούς. $\text{---} \text{---} \text{---} | \text{---} \text{---} \text{---}$
Ψυχαγωγεῖ | Σωκράτης. $\text{---} \text{---} \text{---} | \text{---} \text{---}$

2. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined:—

Ὥστοφώτα|τοι θεᾶται, || δεῦρο τὸν νοῦν | πρόσχετε.
— | — | — | — | — | — | —

Tell me not in | moúrful númer, || lffe is bút an | émpty dréam.

3. The Ithyphallic, which is a trochaic *tripody* (not allowing the spondee or its equivalents),—

Μῆτος ἐκτακεῖη. $\text{---} \text{---} \text{---} \text{---} \text{---}$

For *trochaic systems* see § 298.

IAMBIC VERSES.

§ 292. Iambic verses are measured by dipodies (§ 285, 2). The iambic dipody has the *first* syllable common, $\text{---} \text{---} \text{---}$. In iambic verse, therefore, the tribrach can stand in any place for the iambus; and the spondee can stand in the *odd* places, that is, in the *first* part of every dipody. The dactyl and anapaest

are allowed as equivalents of the spondee. The comedians allow an anapaest to stand irregularly in the second part of the iambic dipody; and even the tragedians allow this license in proper names.

§ 293. The following are the most common iambic verses:—

1. The monometer, —

Μετὰ Σωκράτους. $\text{= - - - (here - - - - -)}$

2. The dimeter (acatalectic and catalectic), —

Σηλᾶ σε τῆς | εὐθουλίας. = - - - | = - - =
Καὶ τὸν λόγον | τὸν ἥττω. = - - - | = - - =

3. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined, —

Εἴπερ τὸν ἀνδρ' | ὑπερβαλεῖ, || καὶ μὴ γέλωτ' | ὀφλήσεις.
 $\text{= - - - | = - - - || = - - - | = - - =}$

A captain bold | of Halifax, || who lived in country quarters.

4. The TRIMETER ACATALECTIC, the most common of all iambic verses, in which most of the dialogue of the Attic drama is composed. It never allows any substitution in the last foot. With this exception it may have the tribrach in any place. The spondee can stand in the first place of every dipody. The *tragedians* allow the anapaest only in the first place, and the dactyl only in the first and third. The *comedians* allow the dactyl in all the *odd* places, and the anapaest (by comic license, § 292) in every place except the last. The most common caesura is that after the *thesis* of the third foot.

The following scheme shows the tragic and the comic iambic trimeter compared, — the forms peculiar to comedy being enclosed in [].

= - - -	= - - -	= - - =
= - - -	= - - -	= - - =
= - -	= - -	= - -
= - -	= - -	[= - -]
= - - [= - -]	[= - -]	[= - -]

In general the tragedians avoid the feet of three syllables, even where they are allowed. The following are examples of both the tragic and the comic form:—

(Tragic.) Χθονὸς μὲν εἰς | τηλουρὸν ἥ | κομεν πέδον,
Σκύθην ἐσ οἱ | μον, ἀβατον εἰς | ἐρημίαν.

‘Ηφαιστε, σοι | δὲ χρῆ μὲλειν | ἐπιστολάς.

(Comic.) *Ω Ζεῦ βασιλεῦ· | τὸ χρῆμα τῶν | μυκτῶν δσον
‘Απέραντον· οὐδέποθ ἡμέρα | γενήσεται;
‘Απόλοιο δῆτ’, | ἡ πολεμε, πολ|λῶν σύνεκα.

And hōrē to mērīt Heāven by mākīng Eārth a Hēll.

For *iambic systems* see § 298.

DACTYLIC VERSES.

§ 294. The regular substitute for the dactyl is the spondee. Its other equivalent, the anapaest, is not allowed in dactylic verse; although the dactyl is allowed in anapaestic verse (§ 296).

§ 295. The following are the most common dactylic verses:—

1. The dimeter,—

Μυστοδόκος δόμος. — — | — — =

Μοῖρα διώκει (Adonic). — — | — —

2. The trimeter (acatalectic and catalectic),—

‘Αδυμελῆ κελαδήσω. — — — | — — — | — ≈

Παρθένοι δμβροφόροι — — — | — — — | =

3. The tetrameter (acatalectic and catalectic),—

Ούρανίοις τε θεοῖς δωρήματα. — — — | — — — | — ≈ | — — =

“Ελθετ’ ἐποψύμεναι δύναμιν. — — — | — — — | — — — | ≈

4. The HEROIC HEXAMETER, the Homeric verse. It always has a spondee in the last place, seldom in the fifth. The most common caesura (called *heroic*) is in the third foot, generally after the *arsis*. If it divides the *thesis*, it is called a *feminine* caesura. The caesura sometimes occurs after the *arsis* of the fourth foot. A verse-caesura at the end of the fourth foot is called *bucolic*, from its frequent occurrence in bucolic poetry.

For examples see the Iliad and Odyssey.

5. The ELEGIAC DISTICH consists of an heroic hexameter followed by the *Elegiac pentameter*. This pentameter consists of two dactylic trimeters catalectic (2), each containing *two and a*

half feet (— — — — —), and arose from a repetition of the first *penthemim* (five half-feet) of the hexameter. A caesural pause always divides the two parts. The last two complete feet are always dactyls. The following is an Elegiac Distich:

Τίς δὲ βίος, τί δὲ | τερπνὸν, ἃ|νευ χρυσέ|ης Ἀφρο|δίτης ;
Τεθναι|η ὅτε | μοι || μηκέτι | ταῦτα μέ|λοι.

A horizontal dashed line with a vertical double bar in the center.

NOTE. In the Homeric verse and in Lyric poetry, a long vowel or a diphthong is often shortened at the end of a word when the next word begins with a vowel. E. g.

Ὥα πόποι, | ἦ μάλα | δὴ μετε|βούλευ|σαν θεοί | ἀλλως.

Χρῆστέω ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς (§ 10).

This sometimes occurs in the middle of a word. Sometimes a short final vowel occurs in Homer where a long one is required by the verse. This can often be explained by supposing a following semi-vowel to have been doubled in pronunciation. Many anomalies in Homeric quantity are explained by the omission of *Vau* or *Digamma* (§ 1, Note 2); as *τοῦόν* *οι* (— — —) for *τοῦόν* *οιτ*.

ANAPAESTIC VERSES.

§ 296. Anapaestic verses are measured by dipodies (§ 285, 2). The spondee and the dactyl (— — and — —) may stand for the anapaest. The proceleusmatic (— — —) occurs occasionally in comedy; but generally a succession of four short syllables was avoided.

§ 297. The following are the most common anapaestic
verses:—

1. The monometer, —

Τρόπον αἰγυπτιῶν.	‿‿	-	‿‿	-
Καὶ θέμις αἰνεῖν.	-	‿‿	-	-
Σύμφωνος ὁμοῦ.	-	-	‿‿	-

2. The dimeter acatalectic, —

Μέγαν ἐκ θυμοῦ | κλάζοντες Ἀρη. — — — — | — — — —
Οὔτ' ἐκπατίσοις | ἀλγεστοι παιδῶν. — — — — | — — — —

And the olive of peace || sends its bránchez abroád.

3. The dimeter catalectic, or *paroemiac*, —

Ἡραὶ στρατιῶ|τιν ἀρεγάν. — — — | — — — —

Οὐτῷ πλουτή|σετε πάντες. — — — | — — — —

The Lord is advan||cing. Prepa|re ye! — — — | — — — —

4. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. The principal verse-caesura is after the second dipody.

Πρόσχετε τὸν νοῦν | τοῖς ἀθανάτοις || ἡμῖν, τοῖς αἱ|ὲν θαῦσι,

Τοῖς αἰθερίοις, | τοῖσιν ἀγήρως, || τοῖς ἀφθίτα μηδομένοισι.

§ 298. An *anapaestic system* consists of a series of anapaestic dimeters *acatalectic*, with occasionally a monometer, ending always with the *paroemiac* (or dimeter *catalectic*). These are very frequently employed in both tragedy and comedy.

Iambic and trochaic systems are sometimes formed, on the same principle, of iambic or trochaic dimeters *acatalectic*, with occasionally a monometer, ending always with a dimeter *catalectic*.

CHORIAMBIC VERSES.

§ 299. The most common equivalent for the *choriambus* is the iambic dipody or *diūambus*, which very often alternates with the *choriambus*. The most common forms of catalectic *choriambic* verses are produced by dropping one, two, or three syllables of a final iambic dipody. Thus, a *choriambic* dimeter may have the form — — — | — — — —. By dropping one syllable we have — — — | — — —, a dimeter catalectic *in amphibrachyn*; by dropping two syllables we have — — — | — — —, a dimeter catalectic *in iambum*; and by dropping three syllables we have — — — | — — —, a dimeter catalectic *in syllabam* (or a monometer *hypercatalectic*, § 285, 3).

§ 300. The following are examples of some of the most common *choriambic* verses: —

Ὑψιμέδον|τα μὲν θεὸν, — — — | — — — — dimeter acat.

Ζῆνα τύραν|νον ἐς χορὸν — — — | — — — — dimeter acat.

Πρῶτα μέγαν | κιλῆσκω. — — — | — — — — dim. catal. *in amphibrachyn*.

Καὶ τὸν μεγα|σθενῆ τρια|νῆς ταμίαν,

— — — | — — — | — — — — trimeter acat.

Γῆς τε καὶ ἀλ|μυρᾶς θαλάσ|σης ἄγριον | μοχλεύτην.

— — — | — — — | — — — | — — — — tetram. catal. *in amphibrachyn*.

Τόν θ' ιππονώμαν, δις ὑπερ-
λάμπροις ἀκτίσιν κατέχει
Γῆς πέδον, μέγας ἐν θεοῖς
Ἐν θνητοῖσι τε δαιμόνων.

— — — | — — — |
— — — | — — — |
— — | — — — | — — |
— — | — — — | — — |

Of the last four verses, the third is a *Glyconic*, a dimeter catalectic in *iambum*, with a basis (§ 288, 1); the two preceding are variations of the *Glyconic*, monometers with double basis; and the last is a *Pherecratic*, a dimeter catalectic in *syllabam*, with a basis, or a *Glyconic* shortened by one syllable.

LOGAOEDIC VERSES.

§ 301. 1. A verse beginning with dactyls and ending with trochees is called *logaoedic*. E. g.

Μαρμαρέαισις ἐν αὐγαῖς, — — — || — — —
Παρθένε τὰν κεφαλὰν τὰ δέ ξηρόθε νύμφα.
— — — — — — — || — — —

2. The same name is given to a verse beginning with ana-paests and ending with iambi. E. g.

Ὀργὰς ἐδιδάξατο καὶ || δυσαύλων. — — — — — — — || — —
Ζεφύρου || γίγαντος αὔρα. — — — || — — — —

APPENDIX.

CATALOGUE OF THE PRINCIPAL IRREGULAR VERBS.

NOTE. This catalogue contains generally only the forms which are found in the strictly *classic* Greek before Aristotle. The few other forms are marked as *later*. All tenses which are not used by *Attic* writers are enclosed in [], except occasionally the present indicative of a verb which is Attic in other tenses. Some pure verbs which retain the short vowel of the stem (§ 106, N. 2) or which insert *ε* in the perfect and aorist passive (§ 113, N. 1), but are regular in other respects, — for example, *reλέω*, — are not inserted. The *simple stem* (§ 107), when this does not appear in the present, is added in (); but when the simple stem is modified in certain tenses (not the present) by adding *ε*, as in *alσθάνω*, only the simpler form is given. A hyphen prefixed to a word (as *-γέκα*) indicates that it occurs only in composition. This is omitted, however, if the simple form occurs even in later Greek.

The imperfect or pluperfect is generally omitted when the present or perfect is given. Very frequently also the future or aorist middle is omitted when the future or aorist active is given ; and the future passive, when the aorist passive is given. The catalogue, therefore, does not profess to indicate verbs which are *defective* in these tenses.

A.

"*Άγαμαι*, *admire*, [Ep. fut. *άγδσομαι*, rare,] *τρύδσθην*, *τργασδμην*.
"*Άγγελλω* (*άγγελ-*), *announce*, *άγγελω* [*άγγελέω*], *τργγειλα*, *τργγελκα*, *τργγελμαι*, *τργγελθην*. Second aorists with *λ* are rare or doubtful.
"*Άγειρω* (*άγερ-*), *collect*, a. *τργειρα* ; [Ep. plp. p. *άγηγέρατο* ; a. p. *τργέρθην*, 2 a. m. *άγερθμην* with part. *άγρόμενος*.]
"*Άγνυμι* (*ραγ-*), in comp. also *άγνω*, *break*, *άξω*, *ξαξα* (rarely *ξξα*), 2 p. *-ξάγα* [Ion. *ξηγα*], 2 a. p. *ξάγην* [Ep. *άγην*].
"*Άγω*, *lead*, *άξω*, *ξξα* (rare), *ξχα* (in comp.), *τργματι*, *τρχθην* ; 2 a. *τργαγον*, *τργαγόμην* ; *άξομαι* (as pass.), [a. m. *άξάμην*.]

Ἄειδω, sing, deisow and deisomai, θεισα. In Attic prose, φέδω, φέσομαι (φέσω, rare), γέσα, γέσθητρ.

Ἄειρω (άερ-), take up, f. ἀερῶ, ἀρῶ, a. θειρα, θέρθητρ ; [Hom. plp. p. ἀερτο for θερτο.] In Attic prose always αἴρω (ἀρ-), ἀρῶ, θηρα, θηρμαι, θηρθητρ ; ἀροῦμαι, θηράμητρ. Poetic 2 a. m. ἀρόμητρ.

Ἄημι (de-), διώω, inf. ἀήμαι, ἀήμεται, part. deis ; imp. ἀητρ. Mid. ἀημαι, imp. ἀήμητρ. Poetic, chiefly Epic.

Ἀιδόμαι, poet. αἰδομαι, respect, αἰδέσομαι, γέδεσμαι, γέδεσθητρ, γέδεσάμητρ. [Hom. imperat. αἰδεῖο, § 124, 2.]

Ἀινέω, praise, αἰνέσω [αινήσω], γένεσα [γένηρα], -γένεκα, -γένημαι, γένέθητρ.

Ἀιρέω (έλ-), take, αἰρήσω, γέρητα, γέρημαι [Hdt. ἀραιρητα, ἀραιρημαι], γέρεθητρ ; fut. pf. γέρθημαι (rare) ; 2 a. εἰλοτ, έλω, &c.; εἰλόμητρ, έλωμαι, &c.

Ἀίρω, Attic prose form of deirō. β. ή. 2. a. m. , **Ἀισθάνομαι (αισθ-), perceive, αἰσθήσομαι, γέσθημαι, γέσθημητρ.** Pres. αἰσθομαι (rare and doubtful).

[**Ἄκακχίζω (άκχ-, ἀκαχ-), afflict, ἀκαχήσω, ἀκάχητρ ; p. ἀκάχημαι, ἀκάκησθαι, ἀκαχήμετρ (or -έμετρ) ; 2 a. ήκαχοτ, ἀκαχόμητρ.** Epic.]

[**Ἄκαχμένος, sharpened,** Epic perf. part. with no present in use.]

Ἀκούω (άκο-), hear, ἀκούσομαι, ήκουσα, 2 p. ἀκήκοα [Dor. p. ἀκουκα], ήκοσθητρ, ἀκουσθήσομαι.

Ἀλάσσωμαι, wander, p. ἀλάλημαι (as pres.), a. ἀλήθητρ. Chiefly poetic.

Ἀλδαίνω (άλδ-), pourish, [Epic. 2 aor. ήλδανον.]

Ἀλείφω (άλιφ-), anoint, ἀλείψω, ήλειψα, -δλήλιφα (or -ειφα), δλήλιμμαι, ήλειφθητρ.

Ἀλέξω (άλεκ-), ward off, fut. [Epic. ἀλεξήσω] ἀλεξήσομαι or ἀλέξομαι ; aor. ήλέξητρ (-ήλεξα, rare), ήλεξάμητρ ; [Epic. 2 a. δλαλκοτ for δλ-αλεκ-ων.]

[**Ἀλέρωμαι, ανοίδ,** Epic ; aor. ήλεάμητρ.]

Ἀλέσω, avert, ἀλέσω, ήλενσα, ήλενάμητρ.

Ἀλέω, grind, δλέσω (άλω), ήλεσα, δλήλεσμαι or ἀλήλεμαι.

Ἀλίσκομαι (άλ-, ἀλο-), be captured, ἀλώσομαι, ήλωκα or έάλωκα, 2 aor. ήλωτ or έάλωτ, ἀλώ [Epic ἀλώω], δλοίητρ, δλώναι, δλών. All passive in meaning. No active ἀλίσκω, but see ἀν-αλίσκω.

Ἀλιτράίνω (άλιτ-), sin, 2 aor. ήλίτον, [άλιτθημητρ.] Mid. δλιταίνομαι [perf. part. δλιτήμετρ, sinning]. Chiefly Epic.

Ἀλλάσσω (άλλαγ-), change, δλλάξω, &c. regular ; 2 a. p. ήλλάγητρ.

Ἀλλομαι (άλ-), leap, δλοῦμαι, ήλάμητρ ; 2 a. ήλόμητρ (rare). [Epic 2 a. δλσο, δλτο, δλμενος, by syncope. § 122, 2.]

Ἀλύσκω (άλυκ-), ανοίδ, δλύξω and δλύξομαι, ήλυξα (rarely -αμητρ).

Ἀλφάνω (άλφ-), find, acquire, [Epic 2 aor. ήλφοτ.]

Ἀμαρτάνω (άμαρτ-), err, ἀμαρτήσομαι, ήμάρτηκα, ήμάρτημαι, ήμαρτήθητρ ; 2 aor. ήμαρτον [Epic. ήμβροτον].

Ἀμβλάσκω (άμβλω in compos.), miscarry, [άμβλώσω, late,] ήμβλωσα, -ημβλωκα, -ημβλωμαι, ήμβλωθητρ.

Ἄμερω and **ἀμέρδω** (ἀμερ-), *deprive*, *ῃμερσα*, *ῃμέρθην*. Poetic.

Ἀμπ-έχω and **ἀμπ-ἰσχω** (ἀμφι and ἔχω), *ωτραπ about*, *clothe*, *ἀμφίξω*, 2 a. *ἥμπισχον*. Mid. *ἀμπέχομαι*, *ἀμπίσχομαι*, *ἀμπισχνέομαι*; imp. *ἥμπειχ-μην*, 2 a. *ἥμπισχόμην* and *ἥμπειχόμην*.

Ἀμπλακίσκω (ἀμπλακ-), *err*, *miss*, *ἥμπλάκημαι*; 2 a. *ἥμπλακον*, part. *ἀμπλακών* or *ἀπλακών*. Poetic.

[**Ἀμπνύω**, *Epic* for *ἀναπνέω*, *take breath*, only in a. p. *ἀμπνύθην*, and a. m. *ἀμπνῦτο* for *ἀμπνύετο*.]

Ἀμφι-γνοέω, *doubt*, *ἥμφιγνύεον* and *ἥμφεγνύεον*, *ἥμφεγνήσα*; aor. pass. part. *ἅμφιγνοηθεῖς*. See § 105, 1, Note 3.

Ἀμφι-έννυμι (see *ἔννυμι*), *clothe*, fut. [*Epic. ἀμφιέσω*] Att. -ἀμφιῶ; *ἥμφιεσα*, *ἥμφιεσμαι*, *ἅμφιεσάμην* (poet.).

Ἀμφισβητέω, *dispute*, augmented *ἥμφισ-* and *ἥμφεσ-*.

Ἀναίνομαι (*ἀναν-*), *refuse*, imp. *ἥναινόμην*, aor. *ἥνηνάμην*.

Ἀναλίσκω and **ἀνάλδω**, *expend*, *ἀνάλώσω*, *ἀνάλωσα* and *ἀνήλωσα* (*κατηλώσα*), *ἀνάλωκα* and *ἀνήλωκα*, *ἀνάλωμαι* and *ἀνήλωμαι*, *ἀνάλώθην* and *ἀνήλώθην*, *ἀναλωθήσομαι*.

Ἀνδάνω (*ταδ-*, *ἀδ-*), *please*, *ἀδήσω*, [2 p. *Epic. ἔαδα*,] 2 a. *ἔαδον* and *δδον* [*Epic. ενάδον*, *ἔταδον*]. Ionic and Poetic.

Ἀνέχω, *hold up*; see *ἔχω*, and § 105, 1, Note 3.

Ἀν-οίγνυμι and **ἀνοίγω** (see *οίγνυμι*), *open*, imp. *ἀνέψιγον* [*Epic. ἀνῷγον*]; *ἀνοίξω*, *ἀνέψιξα* (*ἥνοιξα*, rare) [*Hdt. ἀνοιξα*], *ἀνέψιχα*, *ἀνέψιγμαι*, *ἀνεψίθην* (subj. *ἀνοιχθῶ*, &c.); fut. pf. *ἀνεψίξομαι*.

Ἀν-ορθόω, *set upright*, augm. *ἀνωρ-* and *ἥνωρ-*. § 105, 1, Note 3.

Ἀνώγω, *order*, *exhort*, imp. *ἥνωγον*; *ἀνώξω*, *ἥνωξα*; 2 p. *ἀνωγα* (as pres.), with imperat. *ἀνωχθεί*, *ἀνώχθω*, *ἥνωχθε*. Ionic and Poetic.

(**Ἀπ-αυράω**), *take away*, not found in present; imp. *ἀπηρών*; a. m. *ἀπην-ράμην* (?); aor. part. *ἀπούρας*, *ἀπουράμενος*. Poetic.

Ἀπεχθάνομαι (*έχθ-*), *be hated*, *ἀπεχθήσομαι*, *ἀπήχθημαι*; 2 a. *ἀπηχθόμην*.

Ἀπόχρηη, *it suffices*, impersonal. See *χρή*.

Ἀραρίσκω (*ἀρ-*), *fit*, *ἥρσα*, *ἥρθην*; 2 p. *ἥράρα*; 2 a. *ἥραρον*; 2 a. m. part. *ἅρμενος* (as adj.), *fitting*.

Ἀρέσκω (*ἀρε-*), *please*, *ἀρέσω*, *ἥρεσα*, *ἥρέσθην*.

Ἀρμόζω or **ἀρμόττω** [*Ion. ἀρμόσσω*], *fit*, *ἀρμόσω*, *ἥρμοσα* [*συν-άρμοξα* *Pind.*], *ἥρμοκα*, *ἥρμοσμαι*, *ἥρμοσθην*; *ἥρμοσάμην*.

Ἀρόω, *plough*, *ἥροσα*, [p. p. *Ion. ἀρήρομαι*,] *ἥρόθην*.

Ἀρπάζω (*ἀρπαγ-*), *seize*, *ἀρπάσω* and *ἀρπάσομαι* [*Epic. ἀρπάξω*], *ἥρπάσα* [*ἥρ-παξα*], *ἥρπακα*, *ἥρπασμαι*, *ἥρπάσθην* [*Hdt. ἥρπάχθην*].

Ἀνέβάνω or **ἀνέξω** (*αύξε-*), *increase*, *αύξησω*, *ηδέησα*, *ηδέηκα*, *ηδέημαι*, *ηδέήθην*.

Ἀφ-ἴημι, *let go*, imp. *ἀφ-ἴην* (or *ἥφ-*); fut. *ἀφ-ἥσω*, &c. See § 129.

Ἀχθομαι (*άχθε-*), *be displeased*, *άχθεσσομαι* or *άχθεσθήσομαι*, *ἥχθέεσθην*.

B.

Βάλω (βαγ-), *speak, utter, -βαξω*, [p. p. Ep. *βέβακται*].

Βαίνω (βα-), *go, βήσομαι* (poet. except in comp.), *βέβηκα, -βέβαμαι, -έβάθηη* (rare); 2 a. *έβηη* (like *ἔστηη*); 2 p. (*βέβαα*) *βεβῶ, &c.* (§ 130, 1); [a. m. Ep. *έβησάμηη* (rare) and *έβησδηη*]. In active sense, *cause to go, poet. βήσω, έβησα.*

Βάλλω (βαλ-), *threw, f. [βαλέω] βαλῶ* (rarely *βαλλήσω*), *βέβηκα, βέβλημαι* [Ep. *βεβόλημαι*], *έβλήθηη*; 2 a. *έβαλον, έβαλόμηη*; fut. m. *βαλοῦμαι*; fut. pf. *βεβλήσομαι*, [2 a. m. Ep. *έβλημηη*].

Βεβράσκω (βρο-), *eat, p. βέβρωκα, βέβρωμαι, [έβρωθηη*; 2 a. *έβρων*; fut. pf. *βεβρώσομαι*]; 2 p. part. *βεβρώς* (§ 130, 1).

Βιβω, *live, βιώσομαι, έβιωσα* (rare), *βεβίωκα, (βεβίωμαι) βεβίωται*; 2 a. *έβιων* (like *έγρων*, § 127, Note 1).

Βιώσκομαι, *revive, έβιωσάμηη*.

Βλάπτω (βλαβ-), *injure, βλάψω, &c. regular*; 2 a. p. *έβλαβηη*.

Βλαστάνω (βλαστ-), *sprout, βλαστήσω, &c.*; 2 a. *έβλαστον*.

Βλέπω, *see, βλέψομαι* [Hdt. -βλέψω], *έβλεψα.*

Βλάστκω (μολ-, μλο-, βλο-), f. *μολοῦμαι*, p. *μέμβλωκα*, 2 a. *έμολον*. Poetic.

Βοάω (βο-), *shout, βοήσομαι, έβόησα.* [Ion. -βώσομαι, *έβωσα, (βέβωμαι) βε-* βωμένος, *έβώσθηη*.]

Βόσκω (βοσκε-), *feed, βοσκήσω.*

Βούλομαι (βούλε-), *will, wish* (augm. *έβουλ-* or *ήβουλ-*); *βουλήσομαι, βεβού-* λημαι, *έβουληθηη*; 2 p. *προ-βέβουλα, prefer.*

Βρυχάσκω (βρυχ-), *roar, p. βέβρυχα ; έβρυχησάμηη*; *βρυχηθεῖς.*

Γ.

Γαμέω (γαμ-), *marry* (said of a man), f. *γαμῶ* [γαμέω], a. *έγημα*, p. *γεγά-* μηκα, *γεγάμημαι*; a. m. *έγημαδηη*. Mid., *marry* (said of a woman).

Γεγωνέω (γων-), *shout, γεγωνήσω, (έγεγωνησα) γεγωνήσαι*; 2 p. *γέγωνα*, subj. *γεγώνω, imper. γέγωνε, [inf. γεγωνέμεν, part. γεγωνώς.]*

Γείνομαι (γεν-), *be born*; a. *έγεινάμηη*, *βεγατ.*

Γελάω, *laugh, γελάσομαι, έγέλασα, έγελάσθηη.*

Γηθέω (γηθ-), *rejoice, [γηθήσω, έγηθησα ;]* 2 p. *γέγηθα* (as pres.).

Γηράσκω and **γηράω**, *grow old, γηράσω and γηράσομαι, έγηράσα, γεγηράκα* (am old); 2 a. (*έγήραν*) [*έγήρα Hom.*], inf. *γηράναι*, p. *γηράς.*

Γίγνομαι and **γίνομαι** (γεν- § 108, 8), *become, γεγήσομαι, γεγένημαι, [έγενή-* θηη Dor. and Ion.]; 2 a. *έγενόμηη* [Ep. *γέντο* *ἵοι* *έγένετο*]; 2 p. *γέγονα*, am, poet. (*γέγαα*) § 130, 1, Note 1.

Γιγνώσκω (γνο-), *nosco, know, γνώσομαι*, [Ion. *άν-έγνωσα,*] *έγνωκα, έγνωσμαι, έγνωσθηη*; 2 a. *έγνων*, *perceived.* § 127, Note 1.

Γράφω, *write, γράψω, &c. regular*; 2 a. p. *έγραφηη* (*έγραφηη* is not classic).

Δ.

(Δα-), no present, *teach, learn*, [δαήσομαι, δεδάηκα, δεδάημαι, 2 p. (δέδαα)
§ 130, 1; 2 a. δέδαον or ἔδαον,] 2 a. p. ἔδάηρ. Chiefly Epic.

Δαίνυμαι (δαι-), *feast, δαισω, ἔδαισα, (ἔδαισθη) δαισθείς, ἔδαισάμηρ*. Chiefly poetic.

Δαιομαι (δαι-), *divide*, [Ep. δάσομαι,] δέδασμαι [Ep. δέδαιμαι], ἔδασάμην.

Δαίω (δα-), *kindle*, [Ep. 2 p. δέδηα; 2 a. (ἔδαμην) subj. δάηται.]

Δάκνω (δακ-, δηκ-), *bite, δήξομαι, δέδηγμαι, ἔδηχθη*; 2 a. ἔδακον.

Δαμάζω (δαμ-, δμα-), *tame, subdue*, [Ep. fut. δαμῶ (for δαμάσω), δαμάσσομαι,]
ἔδάμασσα, [δέδμημαι,] ἔδαμάσθην and ἔδμήθην; fut. pf. δεδμήσομαι; 2 a. p.
ἔδάμην.

Δαρθάνω (δαρθ-), *sleep*, 2 a. ἔδαρθον, poet. ἔδραθον; p. κατα-δεδαρθηκώς;
κατ-εδάρθη (later).

Δεῖδω (δει-., δι-), *fear, δείσομαι, ἔδεισα, δέδοικα* [Ep. δείδοικα]. From stem
δι-., 2 p. δέδια [Ep. δειδία]. § 130, 1, Note 2.

Δείκνυμι (δεικ-), *show*; see § 126. [Ion. -δέξω, -ἔδεξα, -δέδεγμαι (Ep. δεί-
δεγμαι), -ἔδέχθη].

Δέρω, *flay, derō, ἔδειρα, δέδαρμαι*; 2 a. ἔδάρην.

Δέμω (δμε-), *bind, δειλδ, ἔδειμα, [δέδμημαι], ἔδειμάμην*. Chiefly Ionic.

Δέρκομαι (δρα-), *see, ἔδέρχθην*; 2 a. ἔδρακον, (ἔδράκην) δρακείς; 2 p. δέδορκα
(§ 109, 1).

Δεῖνομαι (δενε-), Epic for δέομαι. See δέω, *want*

Δέχομαι, *receive, δέξομαι, δέδεγμαι* [Hom. δέχαται for δεδέχαται], ἔδέχθην,
ἔδεξάμην; fut. pf. δεδέξομαι; 2 a. m. chiefly Epic (ἔδέγμην) δέκτο,
imper. δέξο, inf. δέχθαι, part. δέγμενος (sometimes as pres.).

Δέω, *bind, δήσω, ἔδησα, δέδεκα* (rarely δέδηκα), δέδεμαι, ἔδέθην; δεδησομαι.

Δέω (δεε-), *want, need, δεήσω, ἔδησα* [Ep. ἔδησα,] δεδέηκα, δεδέημαι, ἔδειθην.
Mid. δέομαι, *ask*. From Epic stem δεν- or δενε- come [ἔδεύησα (once in
Hom.), and δείνομαι, δενήσομαι]. Impersonal δεῖ, *debet, there is need,*
(one) *ought, δεήσει, ἔδεησε*.

Διδάσκω (διδαχ-), *teach, διδάξω, ἔδιδαξα* [ἔδιδάσκησα], δεδίδαχα, δεδίδαγμαι,
ἔδιδάχθην.

Διδράσκω (δρα-), only in comp., *run away, -δράσομαι, -δέδράκα*; 2 a. -ἔδραν
[Ion. ἔδρην], -δρω, -δραίην, -δράναι, -δράς.

Διδωμι (δο-), *give, δώσω, ἔδωκα, δέδωκα, &c.*; see § 126. [Ep. δόμεναι or
δόμεν for δοῦναι.]

(Διω), δέδια; see δειδω.

Δοκέω (δοκ-), *seem, think, δόξω, ἔδοξα, δέδογμαι, ἔδδεχθην* (rare). Poetic δο-
κήσω, &c. regular. Impersonal, δοκεῖ, *it seems, &c.*

Δράω, *do, δράσω, ἔδράσα, δέδράκα, δέδράμαι* (rarely δέδρασμαι), (ἔδράσθην)
δρασθείς.

Δύναμαι, *be able*, augm. ἔδυν- and ἡδυν-; **δυνήσομαι**, **δεδύνημαι**, **ἔδυνήθην** (rarely **ἔδυνάσθην**), [Ep. **ἔδυνησάμην**.]

Δύνω (δυ-), *enter*; 2 a. **ἔδυν**. See § 126.

Δάω, *cause to enter*, **δύσω** (ῦ), **ἔδυσα**, **δέδυκα**, **δέεύμαι**, **ἔδύθην** (ῦ); a. m. **ἔδυσάμην** [Ep. **ἔδυσόμην**, inflected as 2 aor.].

E.

Ἐάω [Ep. **εἴάω**], *permit*, **έάσω**, **εἴσατα** [Ep. **ἴασα**], **εἴάκα**, **εἴάμαι**, **εἴάθην**; **έάσομαι** (as pass.).

Ἐγγυάω, *proffer*, *betroth*, augm. ἡγγυ- or ἐνεγυ- (έγγεγυ-). § 105, 1, Notes 2, 3.

Ἐγείρω (έγερ-), *raise*, *rouse*, ἐγερῶ, ἡγειρα, ἐγήγερμαι, **ἡγέρθην**; 2 p. **ἐγρήγορα**, *am awake* [Hom. **ἐγρηγόρθασι**, **ἐγρήγορθε** (for -ορασι, -ορατε), inf. **εγρήγορθαι** or **-θρθαι**]; 2 a. m. **ἡγρόμην** [Ep. **ἐγρόμην**.]

Ἐδω, *eat*, see **ἔσθιω**.

Ἐξομαλίω, *sit*, see **καθέζομαι** and **ῦω**.

Ἐθέλω and **θέλω** (έθελε-), *wish*, **έθελήσω**, **ἡθέλησα**, **ἡθέληκα**.

Ἐθίζω, *accustom*, **έθισω**, **εἴθισα**, **εἴθικα**, **εἴθισμαι**, **εἴθισθην**.

Ἐθω, *be accustomed*, 2 p. **εἴωθα** [Ion. **ἔωθα**], as present.

Ἐδον (ιδ-, *vid-i*, *saw*, 2 aor., no present; (**ἰδω**, **ἰδοιμι**, **ἰδε** or **ἰδέ**, **ἰδεῖν**, **ἰδών**.) Mid. (chiefly poet.), **εἰδομαι**, *seem*, [Ep. **εἰσάμην**]; 2 a. **εἰδόμην**, *saw*, = **εἰδον**. **Οἶδα** (2 pf. as pres.), *know*, plp. **ἡδειν**, *knew*, f. **εἰσομαι**; see § 130, 2.

(**Ἐλκω**) not used in pres. (**ικ-**, **εικ-**, **οικ-**), *resemble*, *appear*, imp. **εἰκον**, f. **εἰξις** (rare), 2 p. **ἴοικα** [Ion. **οίκα**] (with **ἴοιγμεν**, [**ἴεκτον**], **εἴξατι**, **εἰκέναι**, **εἰκώς**, chiefly poetic); 2 plp. **ἴκειν** [with **ἴεκτην**]. **Προστήξαι**, *art like* [and Ep. **ἥκτο** or **ἴεκτο**], sometimes referred to **ἔσκω**. Impersonal **ἴοικε**, *it seems*, &c.

(**Ἐλλω**) not used in pres. (**ἐλ-**, **ἀλ-**), *roll up*, *press together*, [a. **ἔλσα**.] [Pass. **εἰλομαι**, p. **ἔελμαι**, 2 a. **ἔάλην** or **ἀλην**.] Epic.

Εἰμί, *be*, and **Εἴμι**, *go*. See § 129, I. and II.

Ἐιπον (έπ-), *said*, [Ep. **ἔειπον**.] 2 aor., no present; (**εἴπω**, **εἴποιμι**, **εἴπε** [Ep. imp. **ἔσπετε**], **εἴπειν**, **εἴπων**); 1 aor. **εἴπα** (opt. **εἴπαιμι**, imper. **εἴπον** or **εἴπειν**, inf. **εἴπαι**, pt. **εἴπας**), [Hdt. **ἀπ-ειπάμην**.] Other tenses are supplied by Hom. **εἴρω** (έρ-), and a stem **ρε-**: f. **ἔρέω**, **ἔρω**; p. **εἴρηκα**, **εἴρημαι**; a. p. **ἔρρηθην**, rarely **ἔρρεθην** [Ion. **εἰρέθην**]; fut. pass. **ρηθήσομαι**; fut. pf. **ειρήσομαι**. See **ἔνεπω**.

Εἰρομαι (Ion.), *ask*, **εἰρήσομαι**; see **ἴρομαι**.

Εἰρω (έρ-), *say*, Epic in present. See **ἔιπον**.

Εἰρω (έρ-), *sero*, *join*, a. -**ειρα** [Ion. **-έρσα**], p. -**ειρκα**, **ειρμαι** [Ep. **ἴερμαι**].

Ἐκκλησιάζω, *call an assembly* (έκκλησια); augm. **ἡκκλη-** and **ἔκεκλη-**.

Ἐλανων, poet. **ἐλάω** (έλ-, **ἐλα-**), *drive*, *march*, f. **ἐλάσω**, **ἐλώ**; **ἡλασα**, **ἐλήλακα**, **ἐλήλημαι** [Ion. and late -**ασμαι**], **ἡλάθην**.

*Ἐλέγχω, *confute*, ἐλέγξω, ἥλεγξα, ἐλήλεγμαι (§ 113, Note 3), ἥλέγχθην.

*Ἐλκω (late ἐλκύω), *pull*, ἔλξω (rarely ἐλκύσω), εἴλκυσα, εἴλκυκα, εἴλκυσμαι, εἴλκυσθην.

[*Ἐλπω, *cause to hope*, 2 p. ἔολπα, *hope*. Mid. ἔλπομαι (ἔελπ-), *hope*. Epic.]

*Ἐμπολάω, *traffic*, ἐμπολήσω, &c. *regular*. Augm. ἡμπ- or ἐνεμπ-.

*Ἐναίρω (ἐναρ-), *kill*, [Ep. a. m. ἐνηράμην,] 2 a. ἥναρον. Poetic.

*Ἐνέπω ορ ἐνέπιω, *say, tell*, [Ep. f. ἐνίψω and ἐνισπήσω,] 2 a. ἔνισπον. Poetic.

*Ἐνίπτω [Ep. ἐνίσσω], *chide*, [Ep. 2 a. ἐνέντηον and ἡνίταπον.]

*Ἐννυμι (ἐ-, ῥε-), *ves-tio, clothe*, pres. act. only in comp. [f. ἔσσω, a. ἔσσα, p. ἔσμαι] or εἴμαι; [ἔσσαμην.] In comp. -έσω, -έσσα, -έσάμην. Chiefly Epic: ἀμφι-έννυμι is the common form in prose.

*Ἐπαυρέω and ἐπαυρίσκω (both rare), *enjoy*, f. ἐπαυρήσομαι, a. ἐπηράμην, 2 a. ἐπηρύθην [Dor. and Ep. ἐπάύρον.] Chiefly poetic.

*Ἐπισταμαι, *understand*, imp. ἡπιστάμην, f. ἐπιστήσομαι, a. ἡπιστήθην. (Not to be confounded with forms of ἐφίστημι.)

*Ἐπω (σεπ-), *be after or busy with*, imp. εἰπον, f. -έψω, 2 a. -έσπον (for ἐ-σεπ-ον), [a. p. περι-έφθην Hdt.,]—all chiefly in comp. Mid. ἔπομαι, *follow*, ἔψομαι; 2 a. ἐσπέμην, σπῶμαι, &c.

*Ἐργάζομαι, *work, do*, augm. εἰρ-., ἐργάσομαι, εἰργασμαι, εἰργάσθην, εἰργα-σάμην.

*Ἐρδω and ἔρδω (τεργ-), *work, do*, ἔρξω, ἔρξα, [Ion. 2 p. ἔοργα]. Ionic and poetic. See ρέξω.

*Ἐρείδω, *prop, éreisō* (later), ἥρεισα, [-ἥρεικα, ἐρήρεισμαι with ἐρηρέδαται and -ατο,] ἥρεισθην.

*Ἐρείκω (ἐρικ-), *tear, burst*, ἥρειξα, ἐρήριγμαι, 2 a. ἥρικον.

*Ἐρείπω (ἐριτ-), *throw down, éreipō*, ἥρειψα, [ἐρήρικα, *have fallen*, ἐρήριμμαι], ἥρειφθην; [2 a. ἥριπον, ἥριπην.]

*Ἐρέσσω (ἐρε-), *strike, row*, [Ep. aor. ἥρεσα.]

*Ἐρομαι (rare or ?) [Ion. εέρομαι, Ep. ἔρέω or ἔρεομαι], fut. ἐρήσομαι [Ion. εέρήσομαι], 2 a. ἥρδμην.

*Ἐρρω (ἐρρε-), *go to destruction*, ἐρρήσω, ἥρρησα, -ἥρρηκα.

*Ἐρυγγάνω (ἐρυγ-), *eruct*, 2 a. ἥρυγον. [Ion. ἔρεύγομαι, ἔρεύξομαι.]

*Ἐρύκω, *hold back*, [Ep. f. ἔρύξω,] ἥρυξα, [Ep. 2 a. ἥρύκακον.]

*Ἐρχομαι (ἐλυθ-, ἐλευθ-), *go, come*, ἐλεύσομαι, 2 p. ἐλήλυθα [Ep. ἐλήλουθα and εἴληλουθα], 2 a. ἥλθον (poet. ἥλυθον). In Attic prose, εἴμι is used for ἐλεύσομαι (§ 200, Note 3).

*Ἐσθίω (έδ-, φαγ-), *eat*, fut. ἔδομαι, p. ἔδηδοκα, ἔδήδεσμαι [Ep. ἔδήδομαι], ἥδέσθην; 2 a. ἔφαγον; [Ep. 2 p. part. ἔδηδώς.]

*Ἐστιάω, *feast*, augment ειστι- (§ 103).

Ἐῦδω (εύδε-), *sleep, εύδησω* [-εῦδησα]. Commonly in καθ-εύδω.

Ἐνρίσκω (εύρ-), *find, εύρησω*, εύρηκα, εύρημαι, εύρεθην; 2 a. εῦρον, εύρδμην. Sometimes augmented ηύρ-.

Εχω (σεχ-), *have*, imp. εἰχον; ἔξω or σχήσω, ἔσχηκα, ἔσχημαι, ἔσχέθην (chiefly Ion.); 2 a. ἔσχον (for ἐ-σεχ-ον), σχῶ, σχοίην (-σχοῖμ), σχές, σχεῖν, σχῶν, poet. ἔσχεθον, &c. [Hom. p. part. συν-σχοκώς]. Mid. ἔχομαι, *cling to*, ἔξομαι and σχήσομαι, ἔσχόμην.
"Εψω (ἐψε-), *cook*, ἔψήσω and ἔψήσομαι, ηψησα, [ηψημαι, ηψηθην.]

Z.

Ζάω, *live*, § 123, Note 2. Imperf. ἔζαν and ἔζην; ζῆσω, &c.

Ζεύγνυμ (ζῆγ- cf. *jug-um*), *yoke*, ζεύξω, ἔζευξα, ἔζευγμαι, ἔζεύχθην; 2 a. p. ἔζύγην.

Ζώννυμ (ζό-), *gird*, ἔζωσα, ἔζωσμαι, ἔζωσάμην.

H.

*Ημαί, *sit* (perf. from stem ἐ-), chiefly in κάθ-ημαι; plur. (as imp.) ημην; 3 pers. sing. ησται and ηστο (in comp. also ηται, ητο); κάθ-ωμαι, καθ-οιμην, ησο, ησθαι (κάθ-ησθαι), ημενος. [Ion. ελαται or ξαται, ελατο or ξατο, for ηνται, ηντο.] See ηώ.

*Ημι, *say*, chiefly in imperf. ην δ' ἐγώ, *said I*, and η δ' δε, *said he* (§ 151, Note 3). [Epic η (alone), *he said.*] *Ημι, *I say*, colloquial.

Θ.

Θάλλω (θαλ-), *bloom*, 2 perf. τέθηλα (as present).

Θάπτω (θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, [Ion. έθάφθην, rare;] 2 a. p. ἔτραφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι.

Θείνω (θεν-), *smile*, θενώ, ἔθεινα; 2 a. ἔθενον.

Θέλω, *wish*, θελήσω, ἔθελησα (not in indic.); see ἔθέλω.

Θέω (θεν-), *run*, fut. θεύσομαι.

Θιγγάνω (θιγ-), *touch*, θίξομαι or τεθίξομαι (?), 2 a. ἔθιγον.

Θνήσκω (θαν-), *die*, θανοῦμαι, τέθνηκα; fut. pf. τεθνήξω (§ 120, Note) or τεθνήξομαι; 2 a. ἔθανος; 2 p. (τέθναα) § 130, 1, part. τεθνεώς [Hom. τεθνήως]. In Attic prose always ἀπο-θανοῦμαι and ἀπ-ἔθανος.

Θρύπτω (θρυφ-), *crush*, -ἔθρυψα, τέθρυμμαι, ἔθρυψθην [Ep. 2 a. p. -ἔτρυψην].

Θράσκω (θορ-), *leap*, fut. θοροῦμαι, 2 a. ἔθορον.

Θύω (ῦ), *sacrifice*, imp. ἔθύον; θύσω (ῦ), ἔθύσα, τέθύκα, τέθύμαι, ἔτύθην (ῦ), ἔθύσάμην. See § 17, 2, Note.

Θύω or θύνω (ῦ), *rage*, *rush*. Poetic: classic only in pres. and imperfect.

I.

Ἴαλλω (*ἰαλ-*), *send*, fut. *ἰαλῶ*, [Ep. aor. *ἴηλα.*]

Ἴω (*ἰξ-*), *seat* or *sit*. Mid. *ἴομαι* and *ἴομαι* (*ἴθ-* for *σεθ-*, cf. *sed-eo*), *sit*, used chiefly in *καθ-ἴω*, which see. Ion. and poet. aor. *ἴστα* (from stem *ἴ-*), with *ἴσταμην* [or *ἴσσταμην* (*ἴεσσ-*); fut. inf. *ἴφ-ἴσσεσθαι* Hom.] See *ἵματι*.

Ἴημι (*έ-*), *send*; see § 129, III. § 121, Note 2. Fut. m. *-ἴστομαι*, [*ἴννται* for *ἴν-εῖνται*, Hdt.]

Ἴκνέομαι (poet. *ἴκω*), *come*, *ἴομαι*, *ἴγματι*; 2 a. *ἴκδημην*. In prose usually *ἀφ-ἴκνεομαι*. From *ἴκω* [Ep. imp. *ἴκον*, 2 a. *ἴξον*].

Ἴλασκομαι [Ep. *ἴλασμαι*], *propitiate*, *ἱλάσκωμαι*, *ἱλάσθημην*, *ἱλασάμην*.

Ἴπταμαι, *fly*, imperf. *ἴπταμην*; see *πέτομαι*.

Ἴστημι (*στα-*), *set*, *place*; see § 126. Fut. pf. *ἴστηκω* (§ 120, Note) and *ἴστηκομαι*. Perf. *ἴστηκα*, with (*ἴσταα*), *ἴστω*, *ἴσταλην*, &c. (§ 130, 1), *stand*; 2 aor. *ἴστηρ*, *stood*. The 1 aor. *ἴστησα* is transitive, *placed*.

K.

Καθ-ἴομαι (*ἴθ-*), *sit down*, imp. *ἐκαθεξόμην*, f. *καθεδοῦμαι*.

Καθίω, *set*, *sit*, f. *καθιῶ* (for *καθίσω*), *καθιζήσομαι*; a. *ἐκάθιστα*, *ἐκαθισάμην*; *κάθημαι*, see *ἵματι*.

Καίνυμαι (*καδ-*), *excel*, p. *κέκασμαι* [Dor. *κεκαδ-μένος*].

Καίνω (*καν-*), *kill*, f. *κανῶ*, 2 a. *ἴκανον*, 2 p. *κέκοντα*.

Καίω (*καν-*), or *κάω*, *burn*; *κάνω*; *ἴκανσα*, poet. *ἴκεα* [Ep. *ἴκηα*]; -*κέκαυκα*, *κέκαυμαι*, *ἴκαύθηρ*, [2 a. *ἴκάρη*.]

Καλέω (*κλε-*), *call*, f. *καλῶ* (rarely *καλέσω*); *ἐκάλεστα*, *κέκληκα*, *κέκλημαι*, *ἐκλήθηρ*; fut. m. *καλῦμαι*; fut. pf. *κεκλήσομαι*.

Κάμνω (*καμ-*), *labor*, *καμοῦμαι*, *κέκμηκα* [Ep. part. *κεκμῆστα*]; 2 a. *ἴκαμον*.

Κεδάννυμι, Ep. for *σκεδάννυμι*, *scutter*, [*ἴκέδαστα*, *ἴκεδάσθητην*.]

Κείμαι, *lie*, *κείσομαι*; see § 129, V.

Κείρω (*κερ-*), *shear*, f. *κερῶ*, a. *ἴκειρα* (poet. *ἴκερσα*), *κέκαρμαι*, [(*ἴκέρθην*) *κερθεῖς*; 2 a. p. *ἴκάρην*;] f. m. *κεροῦμαι*, a. m. *ἴκειράμην* (w. poet. part. *κερσάμενος*).

Κέλλω (*κελ-*), *land*, *κέλσω*, *ἴκελστα*. Poetic.

Κέλομαι (*κελε-*), *order*, [Ep. *κελῆσομαι*, *ἴκελησάμην*]; 2 a. m. *κεκλόμην* от *ἴκεκλόμην* (§ 122, 1). Chiefly Epic.

Κεράννυμι (*κερα-*), *mix*, *ἴκεραστα* [Ion. *ἴκρηστα*], *κέκραμαι* [Ion. *-ημαι*], *ἴκραθητην* [Ion. *-ήθητην*] and *ἴκεράσθητην*; f. pass. *κραθήσομαι*.

Κερδαίνω (*κερδαν-*), *gain*, f. *κερδανῶ* [Ion. *κερδέω* and *κερδήσομαι*], *ἴκερδάντα* [Ion. *-ητα* or *-ησα*], *κεκέρδηκα*.

Κενθω (*κυθ-*), *hide*, *κεύσω*, [-*ἴκευστα*;] 2 p. *κέκευθα* (as pres.); [Ep. 2 a. *κύθον*, subj. *κεκύθω*.]

Κήδω (καδ-, κηδε-), *νεχ*, [κηδήσω, -έκηδησα ; 2 p. κέκηδα]. Mid. κήδομαι, *νοττω*, ἐκήδεσάμην, [Ep. fut. pf. κεκαδήσομαι.]

Κιχάνω (κιχ-), *find*, κιχήσομαι, [Ep. ἐκιχησάμην] ; 2 a. ἐκιχών [and ἐκιχην].

Κέχρημι (κρα-), *lend*, [χρήσω Hdt.], ἔχρησα, κέχρημαι ; ἔχρησάμην.

Κλάσω (κλαγγ-, κλαγ-), *clang*, κλάγξω, ἔκλαγξα ; 2 p. κέκλαγγα [Ep. κέκληγα] ; 2 a. ἔκλαγον ; fut. pf. κεκλάγξομαι.

Κλαίω and **κλάω** (κλαυ-), *weep*, κλαύσομαι (rarely κλαυσόμαι, sometimes κλαιήσω or κλαήσω), ἔκλαυσα, κέκλαυμαι ; fut. pf. (impers.) κεκλαύσεται.

Κλείω, *shut*, κλείσω, ἔκλεισα, κέκλειμαι or κέκλεισμαι, ἔκλεισθην. [Ion. pres. Κληήσω, ἔκληίσα, κεκλήμαι, ἔκληίσθην or ἔκληθην.] Older Attic Κλίω, κλήσω, ἔκλησα, -έκληγκα, κέκλημαι, -έκληγθην.

Κλέπτω (κλεπ-), *steal*, κλέψω (rarely κλέψομαι), ἔκλεψα, κέκλοφα, κέκλεμμαι, (έκλεφθην) κλεφθεῖς ; 2 a. p. ἔκλαπτην.

Κλίνω, *bend*, *incline*, κλινῶ, ἔκλινα, [κέκλικα, later,] κέκλιμαι, ἔκλιθην [Ep. ἔκλινθην] ; 2 a. p. ἔκλινην. § 109, Note 1.

Κλύω, *hear*, imp. ἔκλυνον (as aor.) ; 2 a. imper. κλύθι, κλύτε [Ep. κέκλυθι, κέκλυτε]. Poetic.

Κορέννυμι (κορε-), *satisfy*, [f. κορέσω Hdt., κορέω Hom.], ἔκόρεστα, κεκόρεσμαι [Ion. -ημαι], ἔκορέσθην ; [Ep. 2 p. pt. κεκορηώς.]

Κράζω (κραγ-), *cry out*, fut. pf. κεκράξομαι (rare), 2 pf. κέκραγα (imper. κέκραχθι), 2 a. -έκραγον.

Κραίνω (κραν-), *accomplish*, κρανῶ, ἔκρανα [Ion. ἔκρηνα], ἔκράνθην ; p. p. 3 sing. κέκρανται (cf. πέφανται, § 113, Note 4). Ionic and poetic. [Epic κραιαίνω, aor. ἔκρηνα, pf. and plp. κεκράνται and κεκράντο.]

Κρέμαμαι, *hang* (intrans.), κρεμήσομαι.

Κρεμάννυμι (κρεμα-), *hang* (trans.), κρεμῶ (for κρεμάσω), ἔκρεμασα, ἔκρεμασθην.

Κρίζω (κριγ-), *creak*, *squeak*, 2 a. (ἔκρικον) 3 sing. κρίκε ; 2 p. (κέκριγα) κεκριγότες, *squeaking*.

Κρίνω, *judge*, f. κρινῶ, &c. See § 109, Note 1. [Ep. a. p. ἔκρινθην.]

Κρύπτω (κρυβ-), *conceal*, κρύψω, &c. regular ; 2 a. p. ἔκρύψθην (rare).

Κτάομαι, *acquire*, κτήσομαι, ἔκτησάμην, κέκτημαι or ἔκτημαι, possess (subj. κεκτῶμαι or κέκτωμαι, opt. κεκτήμην or κεκτήψην), ἔκτηθην (as pass.) ; κεκτήσομαι (rarely ἔκτ-), shall possess.

Κτείνω (κτεν-, κταν-), *kill*, f. κτείνω [Ion. κτενέω, Ep. also κτανέω], a. ἔκτεινα, 2 p. ἔκτονα (p. ἔκταγκα, rare); [Ep. ἔκτάθην] ; 2 a. ἔκτανον (ἔκταν poet.); 2 a. m. poet. ἔκτάμην (as pass.).

Κτυπέω (κτυπ-), *sound*, *cause to sound*, ἔκτυπησα, 2 a. ἔκτυπον.

Κυλίνδω or **κυλινδέω** (rarely κυλιώ), *roll*, ἔκυλίσα, κεκύλισμαι, ἔκυλισθην.

Κυνέω (κυν-), *kiss*, ἔκυσα. **Προσ-**κυνέω is generally regular.

Κύρω, *meet*, *chance*, κύρσω, ἔκυρσα. **Κυρέω** is regular.

Δ.

Δαγχάνω (λαχ-), *obtain by lot, λήξομαι* [Ion. λάξομαι], *εἰληχα*, Ion. and poet. *λέλογχα*, (*εἰληγμαί*) *εἰληγμένος, ἐλήχθηρ*; 2 a. *ἔλαχον*.

Δαμβάνω (λαβ-), *take, λήψομαι, εἰληφα, εἰλημμαι* (poet. *λέλημμαι*), *ἐλήφθηρ*; 2 a. *ἔλαβον, ἐλαβόμητρ*. [Ion. *λάμψομαι, λελάβηκα, λέλαμμαι, ἐλάμφθηρ*.]

Δανθάνω, poet. *λήθω* (λαθ-), *lie hid, escape the notice of* (some one), *λήσω, [-ἔλησα]*, 2 p. *λέληθα*; 2 a. *ἔλαθον*. Mid. *forget, λήσομαι, λέλησμαι* [Hom. -*ασμαι*], fut. pf. *λελήσομαι*, 2 a. *ἔλαθόμητρ*.

Δάσκω (λακ-), *speak, λατήσομαι, ἐλάκησα*, 2 p. *λέλακα* [Epr. *λέληκα*]; 2 a. *ἔλακον* [*λελακόμητρ*]. Poetic.

[**Δάω, λῶ, wish, λῆσ, λῆ, &c.**; Infin. *λῆν*. § 123, Note 2. Doric.]

Δέγω, say, λέω, ἔλεξα, λέλεγμαι (*δι-εἰλεγμαί*), *ἐλέχθηρ*; fut. *λεχθίσομαι, λέλεξομαι*, *λελέξομαι*, all passive. For pf. act. *εἰρηκα* is used (see *εἰπον*).

Δέγω, gather, arrange, count (Attic only in comp.), *λέω, ἔλεξα, -εἰλοχα, εἰλεγμαι* or *λέλεγμαι, ἐλέχθηρ* (rare); 2 a. p. *ἔλέγητρ*; [2 a. m. *ἔλέγμητρ* (*λέκτο*, imper. *λέξο*, inf. *λέχθα*, pt. *λέγμενος*)]. [The Hom. forms *λέλεξομαι, ἐλέξάμητρ, ἔλεξα*, and *ἔλέγμητρ*, in the sense *put to rest, rest*, are generally referred to stem *λεχ-*, whence *λέχος, &c.*]

Δείπτω (λιπ-), *leave, λείψω, λέλειμμαι, ἐλείφθηρ*; 2 p. *λέλοιπα*; 2 a. *ἔλιπον, ἐλιπόμητρ*. See § 95.

[**Διλαλομαι**, *desire eagerly*. Epr. p. *λελίημαι, λελημένος, eager*.]

Διστομαι (ορ *λιτομαι*, rare), *supplicate, [ἔλισάμητρ, 2 a. ἔλιτόμητρ]*.

[**Δοέω**, Epic for *λούω*; *λοέσομαι, ἔλεστα, ἔλοεσάμητρ*.]

Δοίω, bathe, wash, regular; generally drops *ν* in Attic and is contracted; as *λοῦμαι, ἔλούτο, λούμενος*.

Δύω, loose, see §§ 96 and 106; 2 a. m. *ἔλύμητρ* (as pass.), *λύτο* and *λύτο*.

Μ.

Μανομαι (μαν-), *be mad, [f. μανοῦμαι Hdt.]* *ἔμητρα* [Epr. -*άμητρ*], 2 p. *μέμητρα, ατ mad, 2 a. p. ἔμάνητρ*.

Μαίομαι (μα-), *seek, μάσομαι, ἔμασάμητρ*. Chiefly Epic.

Μανθάνω (μαθ-), *learn, μαθήσομαι, μεμάθηκα*; 2 a. *ἔμαθον*.

Μάσμαι, only in contract form *μῶμαι* (imper. *μώεο* or *μῶσο*, inf. *μῶσθαι*, pt. *μῶμενος*), *desire eagerly*; 2 p. (*μέμαα*) § 130, 1 [part. *μεμαώς* (-*ώτος* or -*ότος*). A second p. *μέμονα* (*μεν-*) supplies the singular of (*μέμαα*).

Μάρναμαι, *fight* (subj. *μάρνωμαι*, imp. *μάρναο*); a. *ἔμαρντσθηρ*. Poetic.

Μάστω (μαγ-), *knead, μάξω, &c. regular*; 2 a. p. *ἔμάγητρ*.

Μάχομαι [Ion. *μαχέομαι*], *fight, f. μαχοῦμαι* [Hdt. *μαχέσομαι*, Hom. *μαχέομαι* or *μαχήσομαι*], p. *μεμάχημαι*, a. *ἔμαχεσάμητρ* [Epr. also *ἔμαχησάμητρ*; Epr. pres. part. *μαχειόμενος* or *μαχεούμενος*].

[Μέδομαι (μεδε-), *think of, plan*, μεδήσομαι (rare). Epic.]

Μεθ-ίημι, *send away*; like ίημι. [Hdt. p. pt. μεμετιψένος.]

Μείρομαι (μερ-), *obtain*, [Ep. 2 p. 3 sing. έμμορε;] impers. είμαρται, *it is fated, elymarmerētē* (as subst.), *Fate*.

Μέλλω (μελλε-), *intend, augm. έμ-* or *ήμ-*; μελλήσω, *ēmelλētσa*. § 98, 3.

Μέλω (μελε-), *concern, care for*, μελήσω [Ep. μελήσομαι, 2 p. μέμητα]; μεμέληται [Ep. μέμβλεται, μέμβλετο, *for μεμέληται, μεμέλητο*]; (έμελήθητη) μεληθεῖς. Μέλει, *it concerns*, impers.; μελήσει, *ēmelλētse*, *μεμέληκε*.

Μέμονα, *desire*, 2 perf. with no present. Ionic and poetic. See μάομαι.

Μένω, *remain*, f. μενώ [Ion. μενέω], *ēmeivā*, *μεμένηκα*.

Μερμηρίζω, *ponder*, μερμηρίξω, *ēmermētēka* (rarely -σα). Poetic.

Μήδομαι, *devise, μήσομαι*, *ēmēsāmētēn*. Poetic.

Μηκάσμαι (μακ-, μηκ-), *bleat*, [2 a. part. μάκων; 2 p. part. μεμηκώς, μεμάκυνα; 2 pl. *ēmēmētēkōn*.] Chiefly Epic.

Μίγνυμι and μίσγω (μιγ-), *mix*, μίξω, *ēmēkā*, μέμιγμαι, *ēmēkhētēn*; 2 a. p. *ēmēgētēn*; 2 a. m. *ēmēkto* and *μίκτο* for *ēmēgētēto*; fut. pf. μεμίξομαι.

Μιμητήσκω (μια-), *remind*. Mid. *remember*; μιήσω, *ēmētēsa*, μέμηημαι, *remētēber*, *ēmēkhētēn* (as mid.); μιησθήσομαι, μιήσομαι, μεμιησομαι; *ēmētēdāmētēn* (poet.). Μέμνημαι (*memini*) has subj. μέμνωμαι οτ *μεμνώμαι*, opt. μεμνήμητην οτ *μεμνήμητην*, imp. μέμνησο [Hdt. *μέμνεο*], inf. μεμνηθεῖαι, pt. μεμνημένος.

[From Ep. μιάομαι come *ēmēwōntō*, *μιωbēmeros*, &c. § 124, 1.]

Μυκάδομαι (μυκ-), *bellow*, 2 p. μέμūka; [Ep. 2 a. μύκω.]

N.

Ναλες (να-), *dwell, ēnāsōsa, ēnāsēthēn, ēnāsēdāmētēn*. Poetic.

Νάστω, *stuff*, [ēnāxa,] *νένασμαι*.

Νέμω (νεμε-), *distribute*, f. νεμώ, *ēnēvāma, νενέμηηka, νενέμηηmai, ēnēmētēn*.

Νέομαι, *go, come*, or (as future) *will go*. Chiefly poetic.

1. Νέω (νευ-), *swim, -ēnēvāsa, -nēnevāka*; f. m. part. νενσούμενος.

2. Νέω, *heap up, ēnētēsa, nēnēmētēmai* or *νένηtēsmai*.

3. Νέω and νήθω, *spin, nītēsa, ēnētēsa, ēnētētēn*; [Ep. a. m. *nītēsantō*.] From νηέω, Ion. *nītēsa*, *nītēsai*, &c.

Νίγω, later νίπτω (νιβ-), *wash, nīψω, ēnīψā, nēnīpēmai, [-ēnīfētēn]*.

Νοέω, *think, perceive, νοήσω, &c.*, regular in Attic. [Ion. *ēnōsā*, *-nēnōka, nēnōmētēmai*.]

O.

(Οδυ-), *be angry*, stem with only [Hom. ὁδυσάμηηn, ὁδώδυsμai].

Οξω (δδ-, δξε-), *smell, δξήσω* [Ion. δξέσω], *ājēsā* [Ion. ḍξēsā], 2 p. δδωδα (late), [plp. δδώδειω Hom.]

Οἰγνυμι and **οἰγω**, *open*, *οἰξω*, *φέα* [Ep. also *διξα*], *-έψημαι*, a. p. part. *οἰχθείς*. See **άν-οἰγνυμι**.

Οἰσμαι, *think*, in prose generally *οἶμαι*, *φημη*; *οἰτσομαι*, *ψήθην*. [Ep. act. *οἶω* (only 1 sing.), often *δίω*; *δίομαι*, *δύσαμην*, *άντσθην*.]

Οἰχομαι (*οἰχε-*), *be gone*, *οἰχήσομαι*, *οἰχωκα* or *φχωκα* [Ep. *φχηκα*, Ion. *οἰχημαι* or *φχημαι*, *doubtful in Attic*].

Οἰσθάνω, rarely *δισθαίνω* (*δλισθ-*), *slip* [Ion. *ώλισθησα*, *ώλισθηκα*]; 2 a. *ώλισθον*.

Ολλυμι, rarely *δλλόνω* (*δλ-*), *destroy*, *lose*, f. *δλώ* [*δλέσω*, *δλέω*], *δλεσα*, *-δλάλεκα*; 2 p. *δλωλα*, *perish*. Mid. *δλλυμαι*, *perish*, *δλοῦμαι*, 2 a. *ώλόμητην*. In prose generally *άπ-ώλλυμι*.

Ομνυμι and **δμνόνω** (*δμ-*, *δμο-*), *swear*, f. *δμοῦμαι*, *δμοσα*, *δμώμοσμαι* (with *δμώμοσαι*), *ώμβητην* and *ώμδσθητην*; *δμοσθήσομαι*.

Ομρόγνυμι (*δμοργ-*), *wipe*, *δμρέξω*, *-ώμορξα*; *άπ-ομορχθείς*.

Ονίνημι (*δνα-*), *benefit*, *δνήσω*, *δνησα*, *ώνηθητην*; *δνήσομαι*; 2 a. m. *ώνάμητην* or *ώνημητην* (rare) [Hom. imper. *δνησο*, pt. *δνημενος*].

Οράω (*δπ-*), *see*, *imperf. έώρων* [Ion. *έρων* or *έρεον*, § 124, 1]; *δψομαι*, *έώράκα* or *έδράκα*, *έώράμαι* or *ώμμαι*, *ώφθητην*; 2 p. *δπωπα* (Ion. and poet.). For 2 a. *είδον*, &c. see *είδον*.

Ορεγω, *reach*, *δρέξω*, *ώρεξα*, [Ion. *ώρεγμαι* Hom., p. p. 3 sing. *δρωρέχαται*, plp. *δρωρέχατο*,] *ώρέχθητην*.

Ορνυμι (*δρ-*), *raise*, *ρουσε*, *δρσω*, *ώρσα*, 2 p. *δρωρα* (as mid.); [Ep. 2 a. *δρορον.*] Mid. *rise*, *rush*, [f. *δροῦμαι*, p. *δρώρεμαι*,] 2 a. *ώρόμητην* (with *ώροτο*, [imper. *δρσο*, *δρσεο*, *δρσεν*, inf. *δρθαι*,] part *δρμενος*). Poetic.

Ορύσσω or **δρόττω** (*δρυγ-*), *dig*, *δρύξω*, *ώρυξα*, *-δρώρυχα* (rare), *δρώρυγμαι* (rarely *ώρυγμαι*), *ώρύχθητην*; 2 f. p. *-δρυχήσομαι*; [*ώρυξάμητην*, *caused to dig*, Hdt.]

Οσφραίνομαι (*δσφρ-*), *smell*, *δσφρήσομαι*, *ώσφράνθητην* (rare), 2 a. m. *ώσφρόμητην*.

Ούτάω, *wound*, *ούτήσω*, *ούτηθητην*; [Ep. 2 a. 3 sing. *ούτα*, inf. *ούτάμεναι* and *ούτάμεν*; mid. *ούτάμενος* as pass.]

Ούτάω, *wound*, *ούτάσω*, *ούτασα*, *ούτασμαι*.

Οφειλω (*δφειλε-*, *δφελ-*), § 108, 4, II.) [Ep. reg. *δφειλλω*], *οωε*, *ουγίτ*, *δφειλήσω*, *ώφειλησα*, (*ώφειληκα*?) a. p. pt. *δφειληθείς*; 2 a. *ώφελον*, used in *wishes* (§ 251, Note 1), *O that!*

Οφλισκάνω (*δφλ-*), *be guilty*, *incur* (a penalty), *δφλήσω*, *ώφλησα* (rare), *ώφληκα*, *ώφλημαι*; 2 a. *ώφλον* (inf. and pt. sometimes *δφλειν*, *δφλων*).

II.

Παιζω (*παι-*), *sport*, *παιξομαι*, *έπαισα*, *πέπαικα* (later), *πέπαισμαι*.

Παιω, *strike*, *παισω* (poet. *παιήσω*), *έπαισα*, *-πέπαικα*, *έπαισθητην*.

Πάλλω (*παλ-*), *brandish*, *ἐπηλα*, *πέπαλμαι*; [Hom. 2 a. *ἀμπεπαλών*, as if from *πέπαλον*; *πάλτο* for *ἐπάλτετο*.]

(Πάσσωμαι, *imaginary pres.*), *acquire*, whence *πάσσομαι* (*ᾶ*), *πέπάμαι*, *ἐπάσάμην*. Poetic. See *πατέομαι*.

Παρανομέω, *transgress law*, augm. *παρην-*, *παρανεν-*. § 105, 1, Note 2.

Παροινέω, *insult* (*as a drunken man*), imp. *ἐπαρψών*; *παρουησώ*, *ἐπαρψησσα*, *πεπαρψησσα*, *ἐπαρψηθητην*.

Πάσχω (*παθ-*, *πενθ-*), *suffer*, *πείσομαι* (for *πενθ-σομαι*), 2 p. *πέπονθα* [Hom. *πέποσθε* and *πεπάθνια*]; 2 a. *ἐπαθον*.

Πατέομαι (*πα-*), *eat*, *πάσσομαι* (*ᾶ*), *ἐπάσάμην*; [Ep. plp. *πεπάσμην*.] Ionic and poetic. See *(πάσσωμαι)*.

Πείθω (*πιθ-*), *persuade*, *πείσω*, &c. regular (§ 16); 2 p. *πέποιθα*, *trust*, [Ep. *ἐπέπιθμεν*, plp. for *ἐπεποίθεμεν*;] poet. 2 a. *ἐπιθον* and *ἐπιθημητην*.

Πελάω (*πελαδ-*, *πλα-*), *πελάω ορ πελάθω*, *bring near*, *come near*, f. *πελῶ* (for *πελάσω*), *ἐπέλασσα*, *πέπλημαι*, *ἐπελάσθην* and *ἐπλάθην* (trag.); [2 a. m. *ἐπλήμην*, *approached*.]

Πέλω and **πέλομαι**, *be*, imp. *ἐπελον*, *ἐπελόμην* [*syncop.* *ἐπλε*, *ἐπλεο* (*ἐπλευ*), *ἐπλετο*, for *ἐπελε*, &c.; so *ἐπι-πλόμενος* and *περι-πλόμενος*].

Πέμπω, *send*, *πέμψω*, &c., regular, except perf. *πέπομφα*.

Πέρδομαι (*παρδ-*), Lat. *pedo*, *-παρδήσομαι*, 2 p. *πέπορδα*, 2 a. *-ἐπαρδον*.

Πέρδω (*πρα-*), *destroy*, *sack*, *πέρσω*, *ἐπερσα*, [Ep. 2 a. *ἐπραθον*, *ἐπραθόμην* (as pass.), with inf. *πέρθαι*.] Poetic.

Πέσσω ορ πέττω (*πεπ-*, § 108, 4, I.), *cook*, *πέψω* (?), *ἐπεψα*, *πέπεμμαι*, *ἐπέψθην*.

Πετάννυμι (*πετα-*), *expand*, *πετάσω* (*πετῶ*), *ἐπέτασα*, *πέπταμαι* (*πεπέτασμαι* late), *ἐπετάσθην*.

Πέτομαι (*πτε-*, *πτα-*), *fly*, *πτήσομαι* (poet. *πετήσομαι*), 2 a. m. *ἐπτόμην*. From *ἴπταμαι* (rare), 2 a. *ἐπτην* (poet.) and *ἐπτάμην*. The forms *πεπτημαι* and *ἐποτήθην* (Dor. *-άμαι*, *-άθην*) belong to *τοτόδομαι*.

Πήγνυμι (*παγ-*), *fix*, *freeze*, *πήξω*, *ἐπηξα*, *ἐπήχθην* (rare and poet.); 2 a. p. *ἐπάγην*; 2 p. *πέπηγα*, *be fixed*; [Ep. 2 a. m. *κατ-ἐπηκτο*.]

Πέμπλημι (*πλα-*), *fill*, *πλήσω*, *ἐπλησσα*, *πέπληκα*, *πέπλησμαι*, *ἐπλήσθην*; [Ep. 2 a. m. *ἐπλήμην*.]

Πέμπρημι (*πρα-*), *burn*, *πρήσω*, *ἐπρησσα*, *πέπρημαι* and *πέπρησμαι*, *ἐπρήσθην*; [Ion. fut. pf. *πεπρήσομαι*.] Kindred to *πρήθω*, *blow*.

Πιγύσκω and **πιγύσσω** (*πνυ-*), *make wise*, chiefly Epic; [*πέπινμαι*, *be wise*, part. *πεπινύμενος*, *wise*.] See *πινέω*.

Πίνω (*πι-*, *πο-*), *drink*, fut. *πίομαι*; *πέπωκα*, *πέπομαι*, *ἐπόθην*; 2 a. *ἐπιον*.

Πιπράσκω (*περα-*, *πρα-*), *sell*, [Ep. *περάσω*, *ἐπέρασα*,] *πέπράκα*, *πέπραμαι* [Hom. *πεπερημένος*], *ἐπράθην* [Ion. *-ημαι*, *-ηθην*]; fut. pf. *πεπράσομαι*. The Attic uses *ἀποδώσομαι* and *ἀπεδόμην* in fut. and aor.

Πίπτω (*πετ-*, § 108, 8), *fall*, f. *πεσούμαι* [Ion. *πεσέομαι*] ; p. *πέπτωκα*, part. *πεπτώς* [Ep. *πεπτηώς* or *-εώς*] ; 2 a. *ἔπεσον* [Dor. *ἔπετον*].

Πλάζω (*πλαγγ-*), *cause to wander*, *ἐπλαγξά*. Pass. and Mid. *πλάζομαι*, *wander*, *πλάγξομαι*, *will wander*, *ἐπλάγχθην*, *wandered*. Ionic and poetic.

Πλέκω, *plait*, *knit*, *πλέξω*, &c. regular ; perf. *πέπλοχα* or *πέπλεχα* (rare) ; 2 a. p. *-έπλάκην*.

Πλέω (*πλευ-*), *sail*, *πλεύσομαι* or *πλευσούμαι*, *ἐπλευσα*, *πέπλευκα*, *πέπλευσμαι*. § 123, Note 1.

Πλήσσω or **πλήττω** (*πλαγ-*), *strike*, *πλήξω*, *ἐπληξα*, *πέπληγμαι*, *ἐπλήχθην* (rare) ; 2 p. *πέπληγα* (rare) ; 2 a. p. *ἐπλήγην* (in comp. *ἐπλάγην*) ; 2 f. pass. *πληγήσομαι* and *πλάγήσομαι* ; fut. pf. *πεπλήξομαι* ; [Ep. 2 a. *πέπληγον* (or *ἐπεπλ-*), *πεπληγόμην*.]

Πνέω (*πνευ-*), *blow*, *breathe*, *πνεύσομαι* and *πνευσούμαι*, *ἐπνευσα*, *-πέπνευκα*. For *πέπνυμαι* see *πινύσκω*.

(**Πορ-**), *give*, *allot*, stem whence 2 a. *ἔπορον*, p. p. *πέπρωται*, *it is fated* (with *πεπρωμένη*, *Fate*). See *μείρομαι*.

Πράσσω or **πράττω** (*πραγ-*), *do*, *πράξω*, &c. regular ; fut. pf. *πεπράξομαι* ; 2 p. *πέπράγα*, *have fared* (well or ill).

Πτάρνυμαι (*πταρ-*), *sneeze* ; 2 aor. *ἔπταρον* [*ἔπταρόμην*], (*ἔπτάρην*) *πταρεῖς*.

Πτήσσω (*πτακ-*, *πτηκ-*), *cower*, *ἐπτηξα*, *ἐπτηχα*, 2 a. *-ἔπτακον*, [Ep. *καταπτήτην* dual, as if from *ἔπτην* ; 2 p. pt. *πεπτηγάς*].

Πυνθάνομαι, poet. *πεύθομαι* (*πυθ-*), *hear*, *enquire*, *πεύσομαι* [Dor. *πευσούμαι*], *πέπυσμαι* ; 2 a. *ἐπυθόμην*.

P.

Παίνω (*φαν-*, *φαδ-*), *sprinkle*, *φανῶ*, *ἔρρανα* [Ep. *ἔρρασσα*], *ἔρρασμαι* [Hom. *ἔρράδαται*, *ἔρράδατο*], (*ἔρράνθην*) *φανθεῖς*. Ionic and poetic.

Πάπτω (*φαφ-*), *stitch*, *-φάψω*, *ἔρραψα*, *ἔρραμμαι* ; 2 a. p. *ἔρράφην*.

Πάσσω or **φάττω** (*φαγ-*), *throw down*, *φάξω*, *ἔρραξα*, *ἔρράχθην*.

Πέξω (*φεγ-*), *for* *ἔρδω*, *do*, *φέξω*, *ἔρεξα* (rarely *ἔρρεξα*) ; [Ion. a. p. *φεχθεῖη*, *φεχθεῖς*.]

Πέω (*φευ-*), *flow*, *φεύσομαι*, *ἔρρευσα*, *ἔρρύηκα* ; 2 a. p. *ἔρρύην* ; *ρυθσομαι*.

(**Πε-**), stem of *εἱρηκα*, *εἱρημαι*, *ἔρρήθην* (*ἔρρέθην*). See *εἱπον*.

Πήγνυμι (*φαγ-*, *φηγ-*, *φωγ-*), *break*, *φήξω*, *ἔρρηξα*, [-*ἔρρηγμαι* rare, *ἔρρήχθην* rare ;] 2 a. p. *ἔρράγην* ; *φαγήσομαι* ; 2 p. *ἔρρωγα*, *be broken*.

Πιγέω (*φιγ-*), *shudder*, *φιγήσω*, *ἔρριγησα*, 2 p. *ἔρριγα* (as pres.).

Πιγδώ, *shiver*, regular ; inf. *φιγῶν* or *φιγοῦν*, § 123, Note 3.

Πίπτω (*φίφ-*), *throw*, *φίψω*, *ἔρριψα* (poet. *ἔριψα*), *ἔρριφα*, *ἔρριψμαι* [poet. *φέριψμαι*, Hom. plp. *ἔρέριπτο*], *ἔρριφθην* ; 2 a. p. *ἔρριφην* ; *φιφθήσομαι*.

Πέννυμι (*φο-*), *strengthen*, *ἔρρωσα*, *ἔρρωμαι* (imper. *ἔρρωσο*, *farewell*), *ἔρρώσθην*.

Σ.

Σαΐρω (*σαρ-*), *sweer*, aor. (*ἔσηρα*) pt. *σήρας*; 2 p. *σέσηρα*, *grin*, esp. in part. *σεσηρίς* (*perhaps from another stem σαρ-*).

Σβέννυμι (*σβε-*), *extinguish*, *σβέσω*, *ἔσβεσα*, -*ἔσβηκα*, *ἔσβεσμαι*, *ἔσβέσθην*; 2 a. *ἔσβην*; *σβήσομαι*.

Σέλω, *shake*, *σέλω*, *ἔσεισα*, *σέσεικα*, *σέσεισμαι*, *ἔσεισθην* [*Ερ. imp. ἔσσειοντο*].

Σεύω (*συ-*), *move*, *urge*, a. *ἔσσευα*, *ἔσσευμην*; *ἔσσυμαι*, *ἔσσυθην* or *ἔσύθην*; 2 a. m. *ἔσσυμην* (with *ἔσυτο*, *σύτο*, *σύμενος*). Poetic.

Σήπω (*σαπ-*), *rot*, *σήψω*, 2 p. *σέσηπα* (as pres.), 2 a. p. *ἔσάπην*.

Σκεδάννυμι (*σκεδα-*), *scatter*, f. *σκεδῶ* (*for σκεδάσω*), *ἔσκέδασα*, (*ἔσκέδασμαι*) *ἔσκεδασμένος*, *ἔσκεδάσθην*.

Σκέλλω (*σκαλ-*, *σκλα-*), *dry up*, [*Ερ. a. ἔσκηλα*,] *ἔσκληκα*; 2 a. *ἔσκλην*.

Σκώπτω (*σκωπ-*), *jeer*, *σκώψομαι*, *ἔσκωψα*, *ἔσκώψθην*.

Σπάω, *draw*, *σπάσω* (ă), *ἔσπάσα*, *ἔσπάκα*, *ἔσπασμαι*, *ἔσπάσθην*.

Σπείρω (*σπερ-*), *sow*, *σπερῶ*, *ἔσπειρα*, *ἔσπαρμαι*; 2 a. p. *ἔσπάρην*.

Σπένδω, *pour a libation*, *σπεῖσω*, *ἔσπεισα*, *ἔσπεισμαι*. § 16, 3 and 5.

Στείβω (*στιβε-*), *tread*, *ἔστειψα*, *ἔστιβημαι*. Poetic.

Στέλλω (*στελ-*), *send*, *στελῶ* [*στελέω*], *ἔστειλα*, *ἔσταλκα*, *ἔσταλμαι*; 2 a. p. *ἔστάλην*; -*σταλήσομαι*.

Στέργω, *love*, *στέρξω*, *ἔστερξα*; 2 p. *ἔστοργα*.

Στορέννυμι or **στόρνυμι** (*στορε-*), *storn* (*for στορέσω*), *ἔστόρεσα*, [*ἔστορέσθην*.]

Στρέφω, *turn*, *στρέψω*, *ἔστραμμαι*, *ἔστρεφθην* *ταρε* [*Ιον. ἔστραφθην*]; 2 a. p. *ἔστραφην*.

Στρώννυμι, same as *στορέννυμι*; *στρώσω*, *ἔστρωσα*, *ἔστρωμαι*.

Στυγέω (*στυγ-*), *dread*, *ἔστυγησα* [*ἔστυξα*], [*ἔστύγηκα*], *ἔστυγήθην*; 2 f. p. *στυγήσομαι*; [*Ερ. 2 a. ἔστυγον*.]

Σφάλλω (*σφαλ-*), *trip*, *deceive*, *σφαλῶ*, *ἔσφηλα*, *ἔσφαλμαι*; 2 a. p. *ἔσφάλην*.

Σώζω (*σο-*), *save*, *σώσω*, *ἔσωσα*, *σέσωκα*, *σέσωσμαι* or *σέσωμαι*, *ἔσώθην*.

Τ.

(*Τάγ-*), *seize*, stem with [*Hom. 2 a. pt. τεταγών*]. See *τῆ*, *τῆτε*, *take*, in Lex. (*Ταλα-*), full form of (*τλα-*). See *τλάω*.

Ταράσσω (*ταραχ-*), *disturb*, *ταράξω*, &c. regular. [*Ερ. pf. (τέτρηχα) τετρηχώς*, *disturbed*; plp. *τετρήχει*.]

Τάσσω (*ταγ-*), *arrange*, *τάξω*, &c. regular; 2 a. p. *ἔτάγην*; *τετάξομαι*.

Τείνω (*τεν-*), *stretch*, *τενῶ*, *ἔτεινα*, *τέτακα*, *τέταμαι*, *ἔταθην*. § 109, Note 1.

Τέμνω (*τεμ-*, *τμε-*) [*Ιον. τάμων*], *cut*, f. *τεμῶ*, *τέτμηκα*, *τέτμημαι*, *ἔτμηθην*; 2 a. *ἔτεμον*, *ἔτεμβην* (or *ἔταμ-*). See *τμήγω*.

(*Τεμ-*), *find*, stem with only [*Hom. redupl. 2 a. τέτμον* or *ἔτετμον*].

Τέρπω (*ταρπ-*, *τραπ-*), *amuse*, *τέρψω*, *ἔτερψα*, *ἔτερφθην* [*Ερ. ἔτάρφθην*, 2 a. p. *ἔτάρπην* (with subj. *τρατείω*)], 2 a. m. (*τ*)*εταρπόμην*.

[**Τέρσομαι**, *become dry*, 2 a. p. *ἔτέρσην*. Fut. *τέρσω* in Theoc.]

[Τετίημαι, Hom. perf.; generally in part. *τετιημένος*, with *τετιηώς*, both passive, *dejected, troubled.*]

[Τίτημον or Τίτετημον (Hom.), *found*, for *τε-τεμ-ον.* See (τεμ-).]

Τεύχω (τυχ-, τυκ-), *prepare, make, τεύξω, ἔτευξα, [Ep. τέτευχα as pass.,] τέτυγμαι [Ep. τετευγ-], ἔτυχθην [Ion. ἔτεύχθην; Ep. 2 a. τέτυκον, τετυκόμην; fut. pf. τετεύξομαι].*

Τήκω (τακ-), *melt, τήξω, ἔτηξα, ἔτήχθην (rare); 2 a. p. ἔτάκην; 2 p. τέτηκα (as mid.).*

Τίθημι (θε-), *put; see § 126.*

Τίκτω (τεκ-), *beget, bring forth, τέξομαι (poet. also τέξω), ἔτεξα (rare), ἔτεχθην (rare); 2 p. τέτοκα; 2 a. ἔτεκον, ἔτεκόμην.*

Τίνω (τι-), *pay, τίσω, ἔτίσα, τέτικα, -τέτισμαι, -έτισθην.*

Τιτράω (τρα-), *bore, ἔτρησα, τέτρημαι.*

Τιτρώσκω (τρο-), *wound, τρώσω, ἔτρωσα, τέτρωμαι, ἔτρώθην.*

Τλάω, *bear, dare, syncop. for (ταλα-ω), pres. not classic; f. τλήσομαι, [Ep. a. ἔτλασσα,] p. τέτληκα with (τέτλας) § 130, 1 [Ep. part. τετληώς]; 2 a. ἔτλην [Dor. ἔτλαῖ]. Poetic.*

[Τμήγω (τμαγ-), *cut, poet. for τέμων; τμήξω (rare), ἔτμηξα, 2 a. ἔτμαγον, ἔτμαγην (τμάγεν for ἔτμάγησαν).*]

Τορέω (τορ-), *pierce, [-τορήσω,] rarely τετορήσω, [ἔτορησα, 2 a. ἔτορον.]*

Τρέπω [Ion. τράπω], *turn, τρέψω, ἔτρεψα, τέτροφα (rarely τέτραφα), τέτραμμαι, ἔτρεφθην [Ion. ἔτραφθην]; a. m. ἔτρεψάμην; 2 a. ἔτράπην, ἔτραπόμην, [Ep. ἔτραπον.] § 109, 3. This verb has all the six aorists.*

Τρέφω (θρεφ-, § 17, 2, Note), *nourish, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἔθρεφθην (rare); 2 a. p. ἔτράφην, [Ep. 2 a. ἔτραφον as pass.]*

Τρέχω (θρεχ-, § 17, 2, Note, δραμ-), *run, f. δραμοῦμαι (-θρέξομαι only in comedy), ἔθρεξα (rare), δεδράμηκα, -δεδράμημαι; 2 p. -δέδρομα (poet.), 2 a. ἔδραμον.*

Τρέξω (τριγ-), *squeak, [2 p. τέτρηγα as present.]*

Τρόχω (τρυχο-), *exhaust, [τρύξω,] p. p. part. τετρυχωμένος.*

Τρόγω (τραγ-), *gnaw, τρώξομαι, [ἔτρωξα] -τέτρωγμαι; 2 a. ἔτραγον.*

Τεγχάνω (τυχ-, τευχ-), *hit, happen, τένεξομαι, [Ep. ἔτύχησα,] τετύχηκα or τέτευχα; 2 a. ἔτυχον.*

Τέντωτον (τυπ-), *strike, τυπτήσω, ἔτυψα (έτύπτησα later), τέτυμμαι; 2 a. ἔτυπον (rare), ἔτύπην (poet.); τυπτήσομαι (as pass.).*

Τένω (θυφ-, § 17, 2, Note), *raise smoke, smoke, τέθυμμαι, 2 a. p. -έτυφην.*

Υ.

*Υπισχνέομαι, poet. and Ion. *ὑπισχομαι* (strengthened from *ὑπέχομαι*), *promise, ὑποσχήσομαι, ὑπέσχημαι, (ὑπεσχέθην) once in ὑποσχέθητι (Plat.); 2 a. m. ὑπεσχόμην.*

*Υω, *rain, θσω, θσα, θσμαι, θσθην.* [Hdt. θσομαι as pass.]

Φ.

Φαίνω (φαν-), *show*, f. *φανῶ* [φανέω], a. *ἔφηνα*, *πέφαγκα*, *πέφασμα* (§ 113, Note 4), *ἔφάνθην*; 2 a. p. *ἔφάνην*; 2 p. *πέφηνα*; f. m. *φανοῦμα*, f. p. *φανήσομα*; [Ep. iter. 2 aor. *φάνεσκε*, *appeared*.] See § 97.

Φάω, *shine* (pres. late), [Hom. imperf. *φάε*, fut. pf. *πεφήσεται*.]

Φείδομαι (φιδ-), *spare*, *φείσομαι* [Hom. *πεφιδήσομαι*], *ἔφεισάμην*, [Hom. 2 a. *πεφιδόμην*.]

(**Φεν-**, **Φα-**), *kill*, stems whence [Hom. *πέφαμαι*, *πεφήσομαι*; 2 a. redupl. *πέφνον* or *ἔπεφνον*, with part. *πέφνων*].

Φέρω (οι-), *carry*, f. *οἴσω*, a. *ῆνεγκα*, p. *ἔνήροχα*, *ἔνήρεγμαι*, a. p. *ήνέχθην*; 2 a. *ῆνεγκον*; *ήνεχθήσομαι* and *οἴσθήσομαι*; *οἴσομαι* (sometimes as pass.); *ῆνεγκάμην*. [Ion. *ῆνεικα* and -*αμην*, *ῆνεικον*, *ῆνήρεγμαι*, *ῆνέχθην*; Hdt. *ἄν-φσαι*, inf. from aor. *φσα*; Hom. aor. imper. *οἴσε* for *οἴσον*, pres. imper. *φέρτε* for *φέρετε*.]

Φεύγω (φυγ-), *flee*, *φεύξομαι* and *φευξόμαι*, 2 p. *πέφενγα* (§ 116, Note 2), 2 a. *ἔφυγον*; [Hom. p. part. *πεφυγμένος* and *πεφυγότες*.]

Φημί (φα-), *say*, *φήσω*, *ἔφησα*; p. p. imper. *πεφάσθω*, part. *πεφασμένος*. For other forms and inflection, see § 129, IV.

Φθάνω (φθα-), *anticipate*, *φθάσω* and *φθήσομαι*, *ἔφθάσα*, [*ἔφθάκα*]; 2 a. act. *ἔφθην* (like *ἔστην*), [Ep. 2 a. m. *φθάμενος*.]

Φθείρω (φθερ-), *corrump*, f. *φθερῶ* [Ion. -*φθερέω*, Ep. *φθέρσω*], *ἔφθειρα*, *ἔφθαρκα*, *ἔφθαρμαι*; 2 a. p. *ἔφθάρην*; 2 p. *δι-ἔφθορα*; f. m. *φθεροῦμαι* [Hdt. *φθαρέομαι*.]

Φθίνω [Ep. also *φθίω*], *waste*, *decay*, *φθίσω*, *ἔφθισα*, *ἔφθιμαι*, *ἔφθιθην*; 2 a. m. *ἔφθιμην* [subj. *φθίωμαι*, opt. *φθίμην* for *φθι-ι-μην*, imper. 3 sing. *φθίσθω*, inf. *φθίσθαι*], part. *φθίμενος*. Chiefly poetic. The present is generally intransitive; the future and aorist active are transitive.

Φιλέω (φιλ-), *love*, *φιλήσω*, &c. *regular*. [Ep. a. m. *ἔφιλάμην*; inf. pres. *φιλήμεναι*, from Aeolic *φιλημη*.]

Φράγμω (φραδ-), *tell*, *φράσω*, &c. *regular*. [Ep. 2 a. p. *πέφραδον* or *ἔπέφραδον*.]

Φύω, *produce*, *φύσω*, *ἔφύσα*, *πέφύκα*, *be* (*by nature*), with 2 p. (*πέφνα*) § 130, 1; 2 a. *ἔφῦν*, *be*, *be born*; 2 a. p. *ἔφύην*.

X.

Χάρω (χαδ-), *yield*, *retire* (pres. only in *ἀνα-χάρξω*), [Ep. f. *χάσομαι*, *κεκαδήσω* (causative), 2 a. *κέκαδον* (caus.), 2 a. m. *κεκαδόμην*;] a. m. *ἔχασάμην* (Epic, once in Xen. *δια-χάσασθαι*).

Χαίρω (χαρ-), *χαιρε-*, *rejoice*, *χαιρήσω*, *κεχάρηκα*, *κεχάρημαι* and *κέχαρμαι*, 2 a. p. *ἔχάρην*, [Ep. 2 a. m. *κεχαρόμην*; 2 p. pt. *κεχαρήως*; fut. pf. *κεχαρήσω*, *κεχαρήσομαι*.]

Χανδάνω (χαδ-), *hold*, [*χείσομαι*, 2 p. *κέχανδα* (as pres.), 2 a. *ἔχαδον*.] Chiefly Epic.

Χάσκω, later **χαίνω** (**χαν-**), *gape*, f. **χανοῦμαι**, 2 p. **κέχηντα** (as pres.), 2 a. **ἔχανον**. Poetic.

Χέζω (**χεδ-**), fut. **χεσοῦμαι** (rarely **χέσομαι**), **ἔχεσα**, 2 p. **-κέχοδα**; 2 a. **ἔχεστον** (rare); p. p. part. **κεχεσμένος**.

Χέω (**χυ-**, **χευ-**), *pour*, f. **χέω** [Ep. **χεύω**], a. **ἔχεα** [Ep. **ἔχενα**], **κέχυμαι**, **ἔχυθη**; 2 a. m. **ἔχύμην**.

Χόω, *heap up*, **χώσω**, **ἔχωσα**, **-κέχωκα**, **κέχωμαι**, **ἔχώσθητο**.

(**Χραιστε-** and **χραιστη-**), *avert, help*, stem whence [Hom. **χραισμήσω**, **ἔχραιστησα**; 2 a. **ἔχραιστον**].

Χρόμαι, *use*, perhaps mid. of **χράω**; **χρήσομαι**, **ἔχρησάμην**, **κέχρημαι**, **ἔχρησθητο**. For **χρῆται** [Hdt. **χράται**], &c., see § 123, Note 2.

Χράω, *give oracles*, **χρήσω**, **ἔχρησα**, **κέχρηκα** (later), **κέχρημαι** (-ημαι ?), **ἔχρησθητο**. Mid. *consult an oracle*. § 123, Note 2.

Χρή (impers.), irreg. contr. for **χρέει**, *there is need*, (*one*) *ought*, *must*, subj. **χρῆ**, opt. **χρείη**, inf. **χρῆται** (poet. **χρῆν**); imperf. **χρῆν** or **ἔχρῆν**; f. **χρήσει**. **Ἄπο-χρη**, *it suffices*, inf. **ἀποχρῆν**, imperf. **ἀπέχρη**, [Ion. **ἀποχρῆ**, **ἀποχρᾶν**, **ἀπέχρα**;] **ἀποχρήσει**, **ἀπέχρησε**. **Χρῆς** and **χρῆ** (for **χρέεις**, **χρέει**) are rarely used in the sense of **χρήζεις**, **χρήζει**, *wish*, *want*. **Χρέω**, *anoint, sting*, **χρίσω**, **ἔχρισα**, **κέκρημαι** (or **-ισμαι**), **ἔχρισθητο**.

Ψ.

Ψύχω (**ψυγ-**), *cool*, **ψύξω**, **ἔψυξα**, **ἔψυγμαι**, **ἔψύχθητο**; 2 a. p. **ἔψύχητο** or (generally later) **ἔψύγητο**.

Ω.

Ωθέω (**ώθ-**), *push*, **ώσω** (poet. **ώθήσω**), **ἔωσα** [Ion. **ώσα**], **ἔωσμαι** [Ion. **-ώσμαι**], **-έώσθητο**; **ώσθησομαι**; a. m. **ἔωσάμην** [Ion. **ώσάμην**].

Ωνέομαι, *buy*, imp. **ἔωνούμην** or **ώνούμην**; **ώνησομαι**, **ἔώνημαι**, **ἔωνήθητο**. Classic writers use **ἔπριάμην** (§ 126) for later **ώνησάμην** (or **ἔωνησάμην**).

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